G. 3.

The Tamil
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EXERCISES

IN ENGLISH AND TAMUL

ON THE

PENTATEUCH

TAKEN CHIEFLY

FROM

THE REV. MR. SELLON'S

ABRIDGMENT

OF THE

HOLY SCRIPTURES

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PART 1st.

Chapter 1st.

EXERCISE 1st.

In the *beginning*, *God created* the *heaven* and the *earth*.

Beginning	ஆதி	When every thing was first made.
God	பராபரன்	The great Being who made all things.
To Create	சிருஷ்டிக்கிறது	To make out of nothing.
Heaven	வானம்	The sky, the air, or the habitation of God and Angels.
The Earth	பூமி.	The round world on which we live.

EXERCISE 2nd.

The *great Creator himself never* had a beginning, God is from *everlasting* to everlasting.

Great	பெரிய	Mighty, adorable, noble, large.
Creator	சிருஷ்டிகர்	God, The Being who made us and all things.
Himself	தானே	He, himself.
Never	ஒருகாலுமில்லை	At no time, In no degree.
Everlasting	நித்தியமான	Always, without beginning or end.

EXERCISE 3RD.

But there was a *time*, when this *world* and all *things* in it *began to be*.

Time	காலம்	Season, the measure of duration.
World	உலகம்	The earth.
Things	வஸ்துக்கள்	Whatever exists; all that is in the world, except man.
To begin	தொடங்குகிறது	To commence an action or state; as, the day begins when the Sun rises.
To be	இருக்கிறது	To live, to exist.

EXERCISE 4TH.

He made them at his *own pleasure*, at *that* time, and in that *manner*, which he *saw best* and *fittest* for the *wonderful work*.

Own	சொந்த	Signifies belonging to any one; as, my own, his own.
Pleasure	இஷ்டம்	Inclination, choice.
That	அந்த	The opposite to this.
Manner	விதம்	Form, custom, way.
Saw (to see)	பார்க்கிறது	To look, to consider.
Best	மிகவுநல்ல	Better than all.
Fittest	மிகுந்தகுதியான	The most proper.
Wonderful	ஆச்சரியமான	Great, strange, admirable.
Work	கிரியை	Any thing made or done.

EXERCISE 5TH.

He created the *Sun*, *Moon;* and *Stars;* he made the *air*, the earth and *the Sea*.

The Sun	சூரியன்	The round globe that shines by day.
The Moon	சந்திரன்	The great globe that shines by night.
The Stars	நட்சத்திரங்கள்	The smaller globes that shine by night.
The Air	ஆகாசம்	The element that surrounds the earth.
The Sea	சமுத்திரம்	The great waters that divide one land from another.

EXERCISE 6TH.

And *Filled* then with *various living creatures, birds, beasts* and *fishes:* and lastly, he created man out of the dust of the earth.

To fill	நிரப்புகிறது	To supply with every thing.
Various	நானு	Different.
Living creature	சீவசெந்து	Any thing that lives.
Bird	பறவை	The feathered creature that lives in the air.
Beast	மிருகம்	The dumb creature that lives on the earth.
Fish	மீன்	The creature that lives in the water.

EXERCISE 7TH.

It was ***not good*** for man to be ***alone; to remain without a companion.***

Not	அலல	The negation.
Good	நலல	Proper, right, virtuous.
Alone	தனிமெய	By himself.
To remain	இருககிறது	To be, to live.
Without	இலலாமல	Not to have.
Companion	துணை	A partner, an associate.

EXERCISE 8TH.

Therefore the Almighty, having ***taken*** one of his ***ribs, while*** he was ***sleeping***.

Therefore	ஆகையால	For that reason.
The Almighty	சர்வவலலவர்	God, who has all power, and can do every thing.
To take	எடுககிறது	To receive, to carry away.
Rib	விலாவெலுமபு	A bone in the side of the body.
While	வேளையில	In the mean time.
To sleep	தூஙகுகிறது	To repose, rest.

EXERCISE 9TH.

Of that rib the Lord made a ***woman***, and she became the ***man's Wife***.

Woman	மனுஷி	The female of the human race.

Man	மனிஷன்	The male of the human race.
Wife	பெண்டாட்டி	A woman married to a man.

EXERCISE 10TH.

God *doubtless* formed the woman in this manner, *to remind husbands* and wives of their near *relation*.

Doubtless	சந்தேகமில்லாமல	Almost certain or sure.
To remind	நினைப்பூட்டுகிறது	To make him remember.
Husband	புருஷன்	A married man.
Near relation	நெருங்கின சம்பந்தம்	Near of kin, close connection.

EXERCISE 11TH.

And of the *tender love*, which *ought always to subsist between them*.

Tender	இளகின	Soft, effeminate.
Love	பட்சம	Fondness, attachment.
Ought	வேண்டி	Fit, necessary.
Always	எப்பொழுதும	At all times.
To subsist	இருக்கிறது	To be, to remain.
Between them	அவர்களுக்குள்ளே	In both their hearts, mutual.

EXERCISE 12TH.

On the *Seventh day* God *rested* from his works: not that the *Creation fatigued* him.

Seventh	ஏழாம்	The ordinal of Seven.
Day	நாள் அல்லது பகல்	The time when the sun is seen.
To rest	ஆசோஷைதயாயிருக்கிறது	To cease to do any thing.
Creation	சிருட்டிப்பு	Every thing that was created.
To fatigue	ஆயாசமுண்டாக்குகிறது	To make tired, or to tire. To weary.

EXERCISE 13TH.

But having *finished* the things *which* he *intended* to make, he *left off*.

To finish	முடிக்கிறது	To compleat, or make an end of.
Which	எது	A pronoun, relating to things.
To intend	சங்கற்பிக்கிறது	To mean, to design.
To leave off	விட்டுவிடுகிறது	To do no more.

EXERCISE 14TH.

He *then viewed* them with *pleasure*, and *pronounced* them to be very *good*.

Then	பிற்பாடு	Afterwards, at that time.

To view	உறறுபபார்ககிறது	To look at attentively.
Pleasure	சாதுஷிடடி	Delight, satisfaction.
To pronounce	திருவுளமபறறுகிறது	To declare.
Very good	மிகவுநலல	Excellent, as good as possible.

EXERCISE 15TH.

***Who can sufficiently declare* the works of thy *power*, wisdom and *goodness*, O God!**

Who	எவன	A pronoun, meaning what man or person.
Can	மாடடுவான	Is able.
Sufficiently	போதரவாய	Properly, enough.
To declare	விளமபுகிறது	To proclaim, to tell openly.
Power	வலலமை	Might, strength.
Goodness	நனமை	Kindness.

EXERCISE 16TH.

Thou who created and dost *support* all things, who can *utter* all thy *praise*.

To support	ஆதரிககிறது	To sustain, help up.
To utter	உசசரிககிறது	To declare, speak, pronounce.
Praise	தோததிரம	Commendation, applause.

EXERCISE 17TH.

Imprint upon my *mind* a deep *sense* of thy *infinite excellencies.*

To imprint	பதிககிறது	To stamp, or make an impression.
Mind	மனது	Intellectual capacity, memory: the power of thinking.
Sense	அறிவு	Perception, understanding.
Infinite	அனநதம	Unbounded, unlimitted.
Excellence	மேனமை	Perfection, perfect goodness.

EXERCISE 18TH.

And *teach* me, O thou *Father* of *Spirits, to love* thee with all my *heart.*

To teach	கறபிககிறது	To instruct, inform.
Father	பிதா	He who begets. For the sake of example, God begat or made all spirits.
Spirit	ஆவி	An incorporeal being, an angel, the soul of man.
To love	நேசிககிறது	To regard witk affection, to like.
Heart	இருதயம	The seat of life in the animal body.

EXERCISE 19TH.

Teach me *to fear* thee with the *profoundest reverence*, and to put a *steady trust* and *confidence* in thee.

To fear	பயபபடுகிறது	To reverence, to dread.
Profound	மிகுநத அலலது ஆழமுளள	Deep, humble, most respectful.
Reverence	வணககம	Veneration, respect, awful regard.
Steady	உறுதியான	Firm, constant.
Trust	நமபிககை	Reliance, confidence.
Confidence	திடவிசுவாசம	Trust, reliance, assurance.

EXERCISE 20TH.

Teach me *to worship* thee with a *pure adoration*, and *to honor* and *obey* thee while I have life.

To worship	பூசிககிறது	To adore, to honor with religious rites.
Pure	சுததமான	Clean, real, holy.
Adoration	தொழுகை	The homage paid to God.
To honor	கனபபடுததுகிறது	To reverence.
To obey	கீழபபடிகிறது	To submit to what is commanded.

RECAPITULATION.

In the beginning God created the heaven and the earth. The great Creator himself never had a beginning. God is from everlasting to everlasting. But there was a time when this world and all things in it began to be. He made them at his own pleasure, at that time, and in that manner, which he saw best and fittest for the wonderful work. He created the Sun, Moon and Stars; he made the air, the earth and the sea: and filled them with various living creatures, birds, beasts and fishes; and lastly, he created man out of the dust of the earth.

It was not good for man to be alone; to remain without a Companion. Therefore the Almighty having taken one of his ribs while he was sleeping, made of that rib a woman, and she became the Man's wife.

God doubtless formed the woman in this manner, to remind husbands and wives of their near relation, and of the tender love which ought always to subsist between them.

On the seventh day, God rested from his works. Not that the Creation fatigued him: but having finished the things he intended to make, he left off. He then viewed them with pleasure, and pronounced them to be very good.

Who can sufficiently declare the works of thy power, wisdom and goodness, O God! Thou who created and dost support all things, who can utter all thy praise! Imprint upon my mind a deep sense of thy infinite excellencies: and teach me, O thou Father of Spirits, to love thee with all my heart! Teach me to fear thee with the profoundest reverence, and to put a steady trust and confidence in thee. Teach me to worship thee with a pure adoration, and to honor and obey thee while I have life.

Chapter 2nd.

EXERCISE 1ST.

Man was created *innocent* and *upright*, with *powers* of *understanting* and *will*, after *image* of God.

Innocent	பாவமில்லாத	Without sin, pure.
Upright	நிதானமுள்ள	Honest, faithful.
Powers	சத்துவங்கள்	The faculties of the mind.
Understanding	புத்தி	Comprehension, intelligence.
Will	சித்தம்	Inclination, choice.
Image	சாயல்	Likeness, resemblance.

EXERCISE 2ND.

For it was in the powers of his *mind*, and not in the *form* of his *body*, that the *holy Scripture* says—" Man was made in the image of God."

Mind	மனம்	The intellectual capacity of man.
Form	உருவம்	Shape, figure.
Body	தேகம்	The animal substance of man.
Holy	பரிசுத்தமான	Sacred, godly.
Scripture	வேதம்	Sacred writings, the Bible.

EXERCISE 3RD.

He was *immediately placed* in the *fruitful* and *pleasant garden* of Eden.

Immediately	உடனே	Instantly, without delay.
To place	வைக்கிறது	To put, to keep, to fix.
Fruitful	செழிப்புள்ள	Producing fruit; prolific; fertile.
Pleasant	சிங்கார	Charming, agreeable.
Garden	தோட்டம்	A piece of ground cultivated for fruits, herbs &c.

EXERCISE 4TH.

Where he *enjoyed* his *Maker's* love, who *indulged* him in the *free use* of all the *delights* that *surrounded* him.

To enjoy	அநுபவிக்கிறது	To be pleased with, or to possess any thing.
Maker	சிருட்டிகர்	Creator, one who manufactures any thing.
To indulge	தாட்சணியங் கொடுக்கிறது	To grant out of favour, to gratify with concession.
Free	தாராளமான	Unrestrained; with liberty.
Use	அநுபவம்	The employment or consumption of any thing.
Delights	இன்பங்கள்	Pleasing objects or things.
To surround	சூழ்ந்துகொள்ளுகிறது	To be on all sides, to encompass.

EXERCISE 5TH.

With *only* one *restraint*, as a *test* or trial of his *obedience*.

Only	மாததிரம	Single, not more than one.
Restraint	விலகு	Hinderance, check.
Test	சோதனை	Trial, experiment.
Obedience	கீழபபடியுதல	Submission to authority.

EXERCISE 6TH.

And that restraint was, God *forbad* him *to touch* the *fruit* of the *tree* in the *middle* of the Garden.

To forbid	விலககுகிறது	To prohibit, to command to forbear.
To touch	தொடுகிறது	To handle gently.
Fruit	பழம	The produce of a tree, which contains the seed.
Tree	விருட்சம	A large vegetable with trunk and branches.
Middle	நடு	The centre.

EXERCISE 7TH.

Which was *called* the Tree of *knowledge*, the knowledge of Good and *Evil*, with a *sacred assurance* that if he did touch it, he should *die*.

To call	எனகிறது	To give a name.

Knowledge	அறிவு	Understanding, learning.
Evil	பொலலாஙகு	Wickedness, vice.
Sacred	திவவிய	Holy, divine, awful.
Assurance	நிசசயிப்பு	Declaration.
To die	சாகிறது	To expire, to cease to live.

EXERCISE 8TH.

Our first *Parents*, while they obeyed God, enjoyed *uninterrupted ease* and *happiness*.

Parents	பெறறவர்கள	Mother and Father.
Uninterrupted	தடையிலலாமல	Not broken, undisturbed.
Ease	சமாதானம	Quiet, rest, tranquillity.
Happiness	பாககியம	Bliss, felicity.

EXERCISE 9TH.

And if they had *preserved* their *innocence* in this *state* of *trial*, they would have been *raised, in due time*, from earth to heaven.

To preserve	காபபாறறிககொளளுகிறது	To keep perfect and secure.
Innocence	குற்றமிலலாமை	Purity, free from sin.
State	நிலைமை	Condition.
To raise	உயர்தது கிறது	To lift up, to exalt.
In due time	ஏறறகாலததிலே	At the proper season.

EXERCISE 10TH.

But they *ungratefully disobeyed* the *divine command;* and *ate* of the fruit of that tree, which they were forbidden to eat.

Ungratefully	பக்தியில்லாமல்	With ingratitude, wickedly.
To disobey	கீழ்ப்படியாதிருக்கிறது	To do what we are told not to do.
Divine	தெய்வீகமான	From heaven.
Command	கட்டளை	Charge, moral law, precept.
To eat	பொசிக்கிறது	To consume, to devour with the mouth.

EXERCISE 11TH.

Thus *Sin entered* into the world, and death by sin. *The human constitution* was immediately *debased* and *impaired.*

Sin	பாவம்	An act against religion and the laws of God.
To enter	பிரவேசிக்கிறது	To come or go in.
The human constitution	மனிதர்சுவாபம்	Both the nature of the body, and the temper of the mind of man.
To debase	தாழ்த்துகிறது	To adulterate; to make bad or mean.
To impair	கெடுக்கிறது	To injure.

EXERCISE 12TH.

And a *sinful corrupt nature, subject* to *disease* and death, was *derived* from Adam to all his *posterity*.

Sinful	பாவமுள்ள	Full of sin.
Corrupt	அழிவுள்ள	Unclean, tainted, perishable.
Nature	சுபாவம்	Constitution, disposition.
Subject	உள்ளான	Liable.
Disease	வியாதி	Distemper, sickness, evil
To derive	பற்றுகிறது	To receive by transmission.
Posterity	சந்ததி	Children, descendants.

EXERCISE 13TH.

What could make them *forfeit* their *lives* and happiness in this *manner?* What could make them disobey their Maker and *Benefactor?*

To forfeit	அபராதிக்கிறது	To lose by some crime or breach of condition.
Life	சீவன்	The animation of the body.
Manner	பிரகாரம்	Way, method.
Benefactor	உபகாரி.	One who bestows favours.

EXERCISE 14TH.

It was by *attending* to the *bad counsel* of the *Devil*; for he is the *enemy* of God and Man, and *seeks* to *ruin* the *human race*.

To attend	செவிகொடுக்கிறது	To mind, give ear, regard.
Bad	பொல்லாத	Evil, foul.
Counsel	ஆலோசனை	Advice, direction.
Devil	பிசாசு	Satan, the author of all evil.
Enemy	சத்துரு	Foe, antagonist.
To seek	தேடுகிறது	To endeavour, to try for.
To ruin	சேதப்படுத்துகிறது	To destroy.
Human race	மனிஷியசாதி	All mankind.

EXERCISE 15TH

He was *originally* a holy *angel* in heaven, but was *cast* into *hell* for his *pride* and disobedience.

Originally	ஆதியிலே	At the beginning.
Angel	தெய்வதூதன	A heavenly messenger.
To cast	தள்ளுகிறது	To throw, to hurl.
Hell	நரகம்	The place of torment for devils and wicked men, in the next world.
Pride	அகந்தை	Ostentation, love of self, conceit.

EXERCISE 16TH.

And now he is full of *malice*, *envy*, and *deceit*, seeking to *spread misery* and *ruin* through the world.

Malice	குரோதம	Badness of design, ill intention.
Envy	பொறாமை	The pain which the Devil and bad men feel, when they see another good and happy.
Deceit.	வஞசனை	Fraud, stratagem, artifice.
To spread	பர்வபபணணுகிறது	To extend, to expand.
Misery	நிரபாககியம	Wretchedness, great calamity.
Ruin	அழிவு	Destruction, perdition.

EXERCISE 17TH.

As the *poison* of a *serpent kills* the body, so the *temptations* of the devil *destroy* the *soul.*

Poison	விஷம	Venom, bane.
Serpent	சரபபம	A certain kind of snake.
To kill	கொலலுகிறது	To deprive of life.
Temptation	பொலலாபபுககேவுதல	Enticement, solicitation to ill.
To destroy	அழிககிறது	To ruin, to overthrow.
Soul	ஆததுமா	The spiritual and immortal part of Man.

EXERCISE 18TH.

In the *form* of a Serpent he *tempted* our *first Mother Eve*, and in the *dispositions* of a Serpent he now tempts us.

Form	உருவம	Likeness, resemblance.
To tempt	பொலலாபபுக கேவுகிறது	To entice, to solicit to evil.
First mother	ஆதிததாய	The mother of all the human race.
Eve	எவாள	Her name.
Disposition	குணம	Temper of the mind.

EXERCISE 19TH.

He *overcame* Eve, by *persuading* her to eat the fruit which God told her not to eat; and he *subdues* us, by *prevailing* on us to disobey the *divine law*.

To overcome	மேலிடுகிறது	To subdue, to conquer.
To persuade	போதிககிறது	To influence by arguments &c.
To subdue	கீழபபடுததுகிறது	To overcome, to conquer.
To prevail	மேறபெலனுயிருககிறது	To persuade, to influence.
Divine law	வேதநூல	The commandments of God.

EXERCISE 20TH.

Eve persuaded Adam to eat the *forbidden* fruit with her: and *thus* one *wicked* man makes *others* as *bad as himself*.

Forbidden	விலக்கின	Prohibited.
Thus	இப்படி	In this manner.
Wicked	பொல்லாத	Ungodly, bad, sinful.
Others	மற்றவர்கள	Different, some persons beside.
Bad	கெட்ட	Wicked, evil, sinful.
As himself	தன்னைப்போல	The same as he.

EXERCISE 21ST.

Before they sinned, they were happy and *walked with* God; *afterwards* they were *wretched*, and the Lord *drove* them *from His presence*.

Before	முன்னே	The time previous.
To walk with	நடக்கிறது	To accompany, to move in the presence of, or with any one.
Afterwards	பின்பு	The succeeding time.
Wretched	நிற்பாக்கியமுள்ள	Unhappy, miserable.
To drive	துரத்துகிறது	To expel by force.
From His presence	தமது சந்நிதானத்தினின்றும.	From before Him.

EXERCISE 22ND.

So Man is the *author* of his own *misery*—To be *good* is to be happy; To be wicked is to be *miserable*.

Author	காரணன்	The causer, he who produces any thing.
Misery	நிர்பாக்கியம்	Wretchedness, calamity.
Good	நல்ல	Not evil, proper.
Miserable	நிர்பாக்கியப்பட்ட	Wretched, unhappy.

EXERCISE 23RD.

We are good when we *worship* God with a *true heart*, and are *just* in all our *dealings* with men.

To worship	தொழுகிறது	To adore, to honour.
True	உண்மையுள்ள	Faithful, not false.
Heart	இருதயம்	The seat of life, the disposition of the mind.
Just	நீதியுள்ள	Upright, honest.
Dealings	காரியங்கள்	Intercourse, transactions.

EXERCISE 24TH.

We are wicked when we *break* God's Commandments, by *lying*, *stealing*, *bearing false witness*; or doing any thing *to injure* another man.

To break	தவிர்ககிறது	To disobey, to transgress.
To lie	பொயகிறது	To say what is untrue.
To steal	திருடுகிறது	To take what is not our own.
To bear false witness	போயசாடசிசொலலுகிறது	To accuse unjustly and deceitfully.
To injure	நிநதிககிறது	To wrong, to hurt unjustly.

EXERCISE 25TH.

When our first parents had sinned, they were *ashamed to meet* God; and they *endeavoured to hide themselves amongst* the trees of the garden.

To be ashamed	வெடகபபடுகிறது	To be filled with fear or confusion.
To meet	சநதிககிறது	To encounter.
To endeavour	பிரயததனமபணணுகிறது	To try, to attempt.
To hide	ஒளிததுககொளளுகிறது	To conceal.
Themselves	தாமே	Their own persons.
Amongst	உளளே	Mingled with, in the midst of any thing.

EXERCISE 26TH.

But this was *impossible*—The Lord *knew where* they were, and *called* Adam to Him, *to give account* of what he had done.

Impossible கூடாத	Any thing that cannot be done or attained.
To know அறிகிறது	To understand, to perceive.
Where எங்கே	In what place.
To call அழைக்கிறது	To summon by command.
To give account விபரிக்கிறது	To explain, to declare fully.

EXERCISE 27TH.

No man can hide his sins from God—He is *acquainted* with the *very thoughts* and *desires* of the heart.

To be acquaint with அறிகிறது	To be well informed upon, or conscious of.
Very thoughts அநதவெ ணணஙகளையே	True, real, inmost ideas, reflections or designs.
Desire விருபபம	Wish, inclination.

EXERCISE 28TH.

And He will ***summon*** us ***into His presence*** at the ***last*** day, ***to answer*** for all the ***deeds*** done in the body.

To summon அழைப்பிக்கிறது	To call judicially.
Into His presence தம்முடைய சன்னதிக்கு	Before Him.
Last கடைசி	Final.
To answer for உத்தரவாதம்பண்ணுகிறது	To give an account of, to explain.
Deeds செய்கைகளை	Actions, works.

EXERCISE 29TH.

No sooner had the Lord ***told*** Adam and Eve, that He would ***punish*** them for their ***iniquity.***

No sooner உடனே	Immediately that.
To tell சொல்லுகிறது	To declare, to inform.
To punish தண்டிக்கிறது	To chastise, to correct.
Iniquity அக்கிரமம்	Wickedness, unrighteousness.

EXERCISE 30TH.

Than He gave them the *gracious promise*, of a *Redeemer*, that should *save* them from the *eternal* misery they *deserved*.

Gracious	கிருபையுள்ள	Favourable, kind.
Promise	வாக்குத்தத்தம்	An offer of some favour or good.
Redeemer	மீட்பவர்	One who ransoms or redeems.
To save	இரட்சிக்கிறது	To ransom, to redeem.
Eternal	நித்திய	Without end, for ever.
To deserve	பாத்திரனாகிறது	To merit, to be worthy of either good or ill.

EXERCISE 31TH.

And thus will He *pardon* every *sinner* that *repents*, *forsakes* his sins, and *becomes* a holy, just and good man.

To pardon	மன்னிக்கிறது	To forgive or excuse.
Sinner	பாவி	An offender, a transgressor, one who is not good.
To repent	அனுதபிக்கிறது	To lament, feel and express sorrow for any thing done.
To forsake	கைவிடுகிறது	To leave off, or do so no more.
To become	ஆகுகிறது	To enter into a state or condition; to grow.

RECAPITULATION.

MAN was created innocent and upright, with powers of understanding and will, after the image of God—For it was in the powers of his mind, and not in the form of his body, that the holy scripture says, "Man was made in the image of God." He was immediately placed in the fruitful and pleasant garden of Eden: where he enjoyed his Maker's love, who indulged him in the free use of all the delights that surrounded him; with only one restraint, as a test or trial of his obedience. And that restraint was, God forbad him to touch the fruit of the tree in the middle of the Garden, which was called "the Tree of Knowledge," the knowledge of Good and Evil; with a sacred assurance, that if he did touch it, he should die. Our first parents, while they obeyed God, enjoyed uninterrupted ease and happiness; and if they had preserved their innocence in this state of trial, they would have been raised, in due time, from earth to heaven. But they ungratefully disobeyed the divine command, and ate of the fruit of that Tree, which they were forbidden to eat. Thus Sin entered into the world; and death by sin: the human constitution was immediately debased and impaired, and a sinful corrupt nature, subject to disease and death, was derived from Adam to all his posterity. What could make them forfeit their lives and happiness in this manner? What could make them disobey their Maker and Benefactor? It was by attending to the bad counsel of the Devil; for he is the enemy of God and Man, and seeks to ruin the human race. He was originally a holy Angel in heaven, but was cast into hell for his pride and disobedience. And now he is full of malice, envy and deceit, seeking to spread misery and ruin through the world. As the poison of a serpent kills the body, so the temptations of the Devil destroy the soul. In the form of a serpent he tempted our first mother Eve, and in the disposition of a serpent he now tempts us. He overcame

Eve by persuading her to eat the fruit, which God told her not to eat: and he subdues us by prevailing on us to disobey the divine law. Eve persuaded Adam to eat the forbidden fruit with her: and thus one wicked man makes others as bad as himself. Before they sinned, they were happy and walked with God; afterwards they were wretched, and the Lord drove them from His presence. So man is the author of his own misery. To be good is to be happy; to be wicked is to be miserable. We are good when we worship God with a true heart, and are just in all our dealings with men. We are wicked when we break God's commandments, by lying, stealing, bearing false witness; or doing any thing to injure another man. When our first parents had sinned, they were ashamed to meet God; and they endeavoured to hide themselves amongst the trees of the Garden. But this was impossible: the Lord knew where they were, and called Adam to Him, to give account of what he had done. No man can hide his sins from God. He is acquainted with the very thoughts and desires of the heart; and He will summon us into His presence at the last day, to answer for all the deeds done in the body. No sooner had the Lord told Adam and Eve, that He would punish them for their iniquity, than He gave them the gracious promise of a Redeemer, that should save them from the eternal misery they deserved. And thus will He pardon every sinner that repents, forsakes his sins, and becomes a holy, just and good man.

Chapter 3rd.

EXERCISE 1st.

Cain was the *first son* of Adam and Eve. He was a *tiller of ground*. Abel was the *second son*, and he was a *keeper of sheep*: and their *family gradually* increased.

First son	மூதத குமாரன	First born male. child.
Tiller of the ground	பயிரிடுகிறவன	Husbandman, farmer.
Second son	இரணடாஙகுமாரன	Second born male, child.
Keeper of sheep	இடையன	Shepherd.
Family	குடுமபம	Children.
Gradually	வரவர	By degrees.

EXERCISE 2nd.

Their *tempers* were as *different* as their *occupations*. Abel was a *lover* of *righteousness*, and obedient to his parents.

Temper	குணம	Disposition of the mind.
Different	வெவவேறான	Contrary to each other.
As	போல	In the same manner or degree.
Occupation	தொழில	Business, employment.
Lover	விருமபுகிறவன	One who delights in any thing.
Righteousness	நீதி	Holiness, moral perfection.

EXERCISE 3RD.

But Cain was ***obstinate*** and ***wicked, neither fearing*** God ***nor*** loving Man.

But	ஆனால்	Yet, on the contrary.
Obstinate	முரட்டாட்டமுள்ள	Stubborn, perverse.
Wicked	பொல்லாத	Unrighteous, evil.
Neither	இல்லை	Not either.
To fear	பயப்படுகிறது	To reverence, to dread.
Nor	இல்லை	Not either.

EXERCISE 4TH.

It was ***usual*** in the ***infancy*** of the world, ***to present oblations*** to God, the giver of every good and perfect ***gift***.

Usual	வாடிக்கை	Customary.
Infancy	பூர்வகாலம்	In the earliest age.
To present	கொடுக்கிறது	To offer.
Oblations	பலிகள்	Offerings, sacrifices.
Gift	காணிக்கை	Benefaction, donation, any thing given.

EXERCISE 5TH.

These two *brothers* *brought* their *offerings*. Abel offered of the *firstlings* of his *flock*, and Cain of the fruit of the ground.

Brother	சகோதரன	One born of the same parents.
To bring	கொணடுவருகிறது	To fetch from another place.
Offerings	நெயவேததியஙகள	Oblations, sacrifices.
Firstlings	தலையீறறுகள	The first-born lambs or kids.
Flock	மநதை	A company of sheep or goats &c.

EXERCISE 6TH.

But the *sacrifice* of Abel, *on account of* his goodness, was more *acceptable* to God than the offering of Cain. And God bore *witness* to his gifts, by some *visible* token of His *favour*.

Sacrifice	பலி	Offering, oblation.
On account of	நிமிததம	Because of, in consequence of.
Acceptable	அஙகீகரிககபபடடததகக	Agreeable, pleasant.
Witness	சாட்சி	Evidence, testimony.
Visible token	பிரததியட்சமான அடையாளம	Mark or sign perceptible to the eye.
Favour	தயவு	Kindness, countenance

EXERCISE 7TH.

The Lord also *condescended to reason* with Cain, and *to assure* him that if he would be good and righteous, he, and his offering should *likewise* be accepted.

To condescend	இரககமாயபபேசுகிறது	To deign, to vouchsafe.
To reason	தரககிககிறது	To argue rationally.
To assure	நிசசெயிககிறது	To make confident by a firm promise, to affirm confidently.
Likewise	அபபடியே	Also, in the same manner.

EXERCISE 8TH.

But *instead* of *reforming* his *behaviour* and temper, he grew *worse and worse: he hated* his brother *more and more.*

Instead	பதிலாக	In the room of, in the place of.
To reform	குணபபடுததுகிறது	To amend, to change from worse to better.
Behaviour	நடககை	Conduct.
Worse and worse	அதிக கேடாக	Gradually worse.
To hate	வெறுககிறது	To detest, to abhor.
More and more	மேலு மேலும	To a greater degree.

EXERCISE 9TH.

And *at length* his *malice* and *anger* grew so *violent*, that he *rose up* against Abel and *slew* him.

At length	கடைசியிலே	At last, in the end.
Malice	குரோதம்	Badness of design.
Anger	கோபம்	Passion, rage.
Violent	மும்முரமான	Furious, impetuous.
To rise up	எழும்புகிறது	To make an hostile attack.
To slay	கொல்லுகிறது	To kill, to destroy.

EXERCISE 10TH.

He *thought* there was no *evidence* of his *crime*, and that *no one* would know it: but there is no *safety* except in innocence and *virtue*.

To think	நினைக்கிறது	To imagine, to fancy.
Evidence	அத்தாட்சி	Witness, testimony.
Crime	குற்றம்	Wicked action.
No one	ஒருவனுமில்லை	Not any person.
Safety	பதனம்	Security.
Virtue	சற்குணம்	Purity, moral goodness.

EXERCISE 11TH.

Wherever **we are, and *whatever* we do, we are *under* the *eye* of God.**

Wherever	எஙகேயாகிலும	In what place soever, every where.
Whatever	எனனெனன	Every thing.
Under the eye	பார்வைக குளளே	Beneath, in the view of, not hidden from the organ of vision.

EXERCISE 12TH.

The *Almighty Judge* was a *spectator* of his crime, and *afterwards expostulated* with him.

Almighty	சர்வவலலமை யுளள	Omnipotent, all powerful.
Judge	நியாயாதிபதி	One who determines whether any cause or action be good or evil.
Spectator	பார்த்துககொண டிருககிறவர் காணுகிறவன	A beholder, a looker on.
Afterwards	பினபு	In succeeding time.
To expostulate	முறையிட டுச்சொலலுகிறது	To discuss, to canvass with another.

EXERCISE 13TH.

Where is Abel thy brother? What hast thou done? The *voice* of thy brother's *blood crieth* from the ground.

Voice	சத்தம்	Sound made by breath, vote, suffrage.
Blood	உதிரம்	The red liquid in the body of man and all animals.
To cry	கூப்பிடுகிறது	To call loudly, to lament.

EXERCISE 14HT.

He then *pronounced judgment* on the *murderer*: *in consequence* of which Cain *removed*, with his wife and family, from his *habitation*.

To pronounce	சொல்லுகிறது	To speak solemnly.
Judgment	நியாயத்தீர்ப்பு	Doom, sentence, opinion.
Murderer	கொலைபாதகன்	One who kills a human being unlawfully.
In consequence	அதினாலே	Consequently, therefore.
To remove	இடமாறிப் போகிறது	To go from place to place.
Habitation	வாசஸ்தலம்	Dwelling, house.

EXERCISE 15TH.

And having *wandered* from *place* to place, as a *fugitive* and a *vagabond*, at length *settled* in the *land* of Nod.

To wander	அலைநதுதிரி திரிநது	To rove, to go here and there, to ramble about,
Place	இடம	A particular portion of space, position.
Fugitive	ஒடுகாலன	A runaway.
Vagabond	நிலைகெடடவன	One who wanders about without habitation.
To settle	தஙகுகிறது	To fix the place of abode.
Land	தேசம	Country, region.

EXERCISE 16TH.

He *however* still *carried* the *mark* of his guilt with him. He was *vexed* with the *horror* of *conscience* within, and *calamities* without.

However	எபபடியும	Nevertheless.
To carry	கொணடுபோகிறது	To bear about.
Mark	அடையாளம	Sign, token, stamp.
To be vexed	வேதனைபபடுகிறது	To be troubled or tormented.
Horror	திகில	Terror, gloom.
Conscience	மனசசாடசி	The faculty of the mind, by which we judge our own actions.
Calamities	அவிதிகள	Afflictions, troubles, misfortunes.

EXERCISE 17TH.

He walked upon earth a *woeful spectacle, labouring under* the *distemper* of a *wounded* spirit, which no *medicine* can *cure*.

Woeful	சஞசலமான	Wretched, sorrowful.
Spectacle	வேடிககை	A show, a gazing stock.
To labour under	கஷட டபபடுகிறது	To be afflicted with any thing.
Distemper	வியாதி	Disease.
Wounded	காயபபடட	Injured, broken, hurt by violence.
Medicine	அவிழதம	Physic, any remedy administered.
To cure	சொஸதமாககு கிறது	To heal, to restore to health.

EXERCISE 18TH.

Learn from the wickedness and *misery* of Cain, *to correct* and *regulate* your own *life*.

To learn	கறறுககொளளு கிறது	To receive instruction, to improve.
Misery	நிரபாநதம	Calamity, wretchedness.
To correct	திருததுகிறது	To amend, to improve.
To regulate	திடடபபடுத துகிறது	To direct, to adjust by rule or method.
Life or behaviour	நடக கை	The conduct, the manner in which we live.

EXERCISE 19TH.

Do not *content* yourself with the mere outward *forms* of *devotion*, but *lift up* your *heart* and your *hands* to the Lord.

To content	திருத்தியாகிறது	To satisfy, to please.
Form	தோற்றம்	Appearance, representation.
Devotion	தெய்வாராதனை	Religious service.
To lift up	உயர்த்துகிறது	To raise.
Heart	இருதயம்	The seat of life in the animal body, the secret thoughts.
Hand	கை	The palm of the fingers, the member with which we hold any thing.

EXERCISE 20TH.

Guard carefully against the first *approaches* of *hatred* and malice, lest they *increase* upon you by degrees, and *hurry* you, like Cain, into the most *shocking* crimes.

To guard	காக்கிறது	To watch, to provide against.
Approaches	சேர்க்கைகள்	Advances, drawing near.
Hatred	எரிப்பு	Ill-will, malignity.
To increase	பெருகுகிறது	To augment, to grow in size and number.
To hurry	முடுக்குகிறது	To hasten, to urge on.
Shocking	திகிலுண்டாக்குகிற	Offensive, dreadful.

EXERCISE 21ST.

An *angry* man *stirreth up strife* and a *furious* man *aboundeth* in transgression.

Angry	கோபமுளள	Irritated, enraged,
To stir up	எழுபபுகிறது	To move, to agitate, to excite, to raise.
Strife	வாககுவாதம	Contention, discord, opposition.
Furious	மூரகமுளள்	Violent, outrageous.
To abound	நிறைநதிருககிறது	To have in great plenty.

RECAPITULATION.

CAIN was the first son of Adam and Eve: he was a tiller of the ground. Abel was the second son, and he was a keeper of sheep: and their family gradually increased. Their tempers were as different as their occupations. Abel was a lover of righteousness, and obedient to his parents: but Cain was obstinate and wicked, neither fearing God nor loving man. It was usual, in the infancy of the world, to present oblations to God, the giver of every good and perfect gift. These two brothers brought their offerings; Abel offered of the firstlings of his flock, and Cain of the fruit of the ground. But the sacrifice of Abel, on account of his goodness, was more acceptable to God than the offering of Cain; and God bore witness to his gifts, by some visible token of His favour. The Lord also condescended to reason with Cain, and to assure him,

that if he would be good and righteous, he and his offering should likewise be accepted. But, instead of reforming his behaviour and temper, he grew worse and worse: he hated his brother more and more; and at length his malice and anger grew so violent, that he rose up against Abel and slew him. He thought there was no evidence of his crime, and that no one would know it: but there is no safety, except in innocence and virtue. Wherever we are, and whatever we do, we are under the eye of God. The almighty Judge was a spectator of his crime, and afterwards expostulated with him; "Where is Abel thy brother? What "hast thou done? The voice of thy brother's blood "crieth from the ground." He then pronounced judgment on the murderer: in consequence of which Cain removed with his wife and family from his habitation: and having wandered from place to place, as a fugitive and a vagabond, at length settled in the land of Nod. He however still carried the mark of his guilt with him. He was vexed with the horror of conscience within, and calamities without. He walked upon earth a woeful spectacle, labouring under the distemper of a wounded spirit, which no medicine can cure. Learn from the wickedness and misery of Cain, to correct and regulate your own life. Do not content yourself with the mere outward forms of devotion, but lift up your heart and your hands to the Lord. Guard carefully against the first approaches of hatred and malice, lest they increase upon you by degrees, and hurry you, like Cain, into the most shocking crimes. An angry man stirreth up strife, and a furious man aboundeth in transgression.

END OF THE FIRST PART.

PART 2ND.

Chapter 1st.

THE FLOOD.

EXERCISE 1st.

God was *pleased to comfort* Adam and Eve for the *loss* of Abel, by giving them *another* son, whom they called Seth.

To please	சித்தமாயிருக்கிறது	To like, to choose, to condescend.
To comfort	ஆற்றுகிறது	To console.
Loss	இழப்பு	Detriment, being deprived of any thing.
Another	வேறொரு	Not the same, one more.

EXERCISE 2nd.

From the *family* of Seth *arose Jesus Christ*, the *Saviour* of the World.

Family	குடும்பம்	Household, children, generation.
To arise	உண்டாகிறது	To proceed or descend from.
Jesus	———	A Hebrew word, meaning a Saviour.
Christ	———	A Greek word, meaning anointed.
Saviour	இரட்சகர்	Redeemer, one who ransoms others.

EXERCISE 3RD.

The *descendants* of Seth were so *eminent* for their *piety* and *virtue*, that they were called the sons of God.

Descendants	சாந்தியார்	The offspring or children of one ancestor.
Eminent	பிரபலமான	Distinguished, famous.
Piety	பத்தி	Religious duty to God, and obedience to parents and superiors.
Virtue	அறம - அலலது நலவினை	Moral goodness, excellence.

EXERCISE 4TH.

And one of them, Enoch, was so *beloved* by the *Almighty*, that he was *taken up* into heaven, *without suffering* the *pains* of death.

Beloved	பிரியமான	Loved, dear.
Almighty	சர்வவ்லலமை யுளளவர்	A name of God, signifying His unlimitted power; omnipotent.
To be taken up	உயர வெடுககபபட	To be raised or lifted.
Without suffering	படாமல	Not enduring, free from.
Pains	வேதனை	Agonies, sufferings.

EXERCISE 5TH.

But the family of Cain, being *impious* and *corrupt*, were called, *by way of distinction*, the sons and *daughters* of men.

Impious	அபததியுளள	Not pious, ungodly.
Corrupt	கேடுளள	Vicious, debased.
By way of distinction	வேறுபடுததுமபடிககு	To discern, to distinguish, to point out one from another.
Daughters	குமாரததிகள	Female offspring.

EXERCISE 6TH.

After *a long time, however*, the descendants of Seth also *neglected* the *worship* and *service* of the great Creator.

A long time	நெடுஙகாலம	A great while, many years.
However	ஆகிலும	Nevertheless.
To neglect	அசடடைபணணுகிறது	To omit by carelessness.
Worship	பூசை	Adoration, praise.
Service	ஊழியம	Obedience, submission, duty.

EXERCISE 7TH.

And being *allured* by the *beauty* of the women, who were of the *race* of Cain, gave themselves up to the *indulgence* of sinful *appetites.*

Allured	மயங்கின	Enticed.
Beauty	சவுந்தரியம்	Comeliness, grace, an appearance pleasing to the eye.
Race	சாதி	Family, generation.
Indulgence	இளக்காரம்	Gratification.
Appetites	ஆவல்கள்	Desires of food, keenness of stomach.

EXERCISE 8TH.

By degrees the human race was *overspread* with sin; *All flesh corrupted* its way on earth, and every *imagination* of the heart was only evil *continually.*

To overspread	மூடிக்கொள்ளுகிறது	To cover over, to affect all.
All flesh	எல்லாமனிதர்களும்	The whole human race.
Corrupted	கெடுத்துக்கொண்டது	Polluted, vitiated.
Imagination	எண்ணம்	Fancy, conceit.
Continually	இடைவிடாமல்	Perpetually, always, without ceasing.

EXERCISE 9TH.

God was pleased *to use various methods* to bring them to *repentance*, and turn them from their evil ways.

To use	செயகிறது	To employ.
Various	பலவிதமான	Different, numerous.
Methods	பமபஙகள	Means, manners.
Repentance	மனஸதாபம	Sorrow for sin, and any thing done amiss.

EXERCISE 10TH.

But they would not *hear* His voice: they *trampled upon* His *mercies*, and *despised* all His *warnings*; and grew worse and worse.

To hear	செவிகொடுக்கிறது	To regard, to attend to.
To trample upon	மிதிககிறது	To tread under the feet, to despise.
Mercy	இரககம	Pity, goodness.
To despise	அசடடைபணணுகிறது	To contemn, to abhor.
Warning	எசசரிபபு	Caution against, or previous notice of ill.

EXERCISE 11TH.

Till the time of *punishment* came, and the Almighty *destroyed* the world of *the ungodly* by a *flood of waters.*

Punishment தண்டிப்பு	Correction, chastisement.
To destroy அழிக்கிறது	To lay waste, to make desolate.
The ungodly அபத்திமானகள	Wicked, impious men, without the fear and love of God.
Flood of waters சலப்பிரளயம்	Deluge, overflow of waters.

EXERCISE 12TH.

But *Noah found grace* in the eyes of the Lord. Noah was *a just man,* and *walked with God.*

Noah ———	A Hebrew name, signifying to rest or settle after any labor or trouble.
To find கண்டடைகிறது	To obtain by seeking.
Grace கிருபை	Favour, the influence of the spirit of God on the mind.

A just man நீதிமான	One that is good and upright in all his dealings
To walk with God பத்தியாயிருககிறது	To live uprightly or piously, to do our duty to God.

EXERCISE 13TH.

He was *diligent* in the *discharge* of his *duty*, both *towards God* and towards man.

Diligent சாககிரதையுள்ள	Assiduous, industrious.
Discharge நிறைவேறறல	Performance.
Duty கடமை	Obligation, whatever we are required to do.
Towards God பராபரனுககு	With respect to God.

EXERCISE 14TH.

And *therefore* God was pleased to save him from the *general destruction*, and not only him, but, *for his sake*, his wife, his three sons, and their wives.

Therefore ஆதலால	For that reason.
General பொதுவான	Public, extensive, almost universal.
Destruction அழிவு	Ruin, death.
For his sake அவனுககாக	Out of respect or love for him.

EXERCISE 15TH

For this purpose **He commanded him to make a large *vessel*, called an *Ark*, after a *particular plan*.**

For this purpose	இதற்காக	With this design or object.
Vessel	கப்பல்	Any thing in which men or goods are carried upon the water.
Ark	மூடுதோணி	A large vessel, resembling the hulk or body of a ship.
Particular	விசேஷமான	Peculiar.
Plan	மாதிரி	Form, model.

EXERCISE 16TH.

And when it was *completed*, he *shut up* in it Noah and his family, and some of every living creature, with *proper provision* for their *subsistence*.

Completed	முடிந்த	Finished, made.
To shut up	அடைத்துப் போட்டுவிட்டது	To enclose, to confine.
Proper	தகுதியான	Right, adapted to each.
Provision	தின்பண்டம்	Food, aliment, eatables.
Subsistence	பிழைப்பு	Support.

EXERCISE 17TH.

As soon as this was done, the flood came on with great *violence*.—In the same day all the *fountains* of the *great deep* were *broken up*.

Violence	முமமரம	Force, vehemence, rage.
Fountains	ஊறறு	Springs.
Great deep	மிகுநதவாழம	The sea, the abyss of waters.
Broken up	திறககப்பட	Burst asunder, opened.

EXERCISE 18TH.

The flood gates of heaven were opened; so that the waters in *a short time*, *prevailed exceedingly* on the earth.

The flood gates of heaven	மேகஙகள	The clouds,
In a short time	சீககிரததில	Very soon, quickly.
To prevail	மேறகொளளுகிறது	To be in force, to overcome.
Exceedingly	மிகவும	Greatly, to a great degree.

EXERCISE 19TH.

All the *high hills*, which were under the whole heavens, were *covered* by the *swelling torrents*.

High	உயரமான	Elevated, lofty.
Hills	மலைகள	Mountains, ground raised above the surface of the earth.
Were covered	மூடிககொளளபபடட	Were concealed from view.
Swelling	பெருகிய	Increasing.
Torrent	சலததினிழுபபு	A rapid stream.

EXERCISE 20TH.

The *wretched inhabitants* began *to feel* the truth of those threatenings, which they had *laughed at* and despised.

Wretched	சிறுமையுளள	Miserable, distressed.
Inhabitants	குடியானவர்கள	Residents, dwellers.
To feel	உணருகிறது	To perceive, to be sure of.
To laugh at	நகைககிறது	To treat with scorn.

EXERCISE 21ST.

Now *at last* they *lift up* their hands to heaven, and *cry out* to God for *help*.

At last	கடைசியில்	At length, in the end.
To lift up	தூக்குகிறது	To raise.
To cry out	கூப்பிடுகிறது	To supplicate, to call aloud.
Help	உதவி	Aid, assistance, succour.

EXERCISE 22ND.

But *alas! all in vain.*—The *sentence* is gone forth, *judgment* hath *taken hold of them*.

Alas	ஐயோ	A note of exclamation, expressing sorrow or pity.
All in vain	எல்லாம்விருதாவிலே	To no purpose.
Sentence	தீர்ப்பு	Determination, decision, condemnation.
Judgment	நியாயத்தீர்ப்பு	Doom, destruction.
To take hold of	பிடித்துக்கொள்ளுகிறது	To seize, to apprehend.

EXERCISE 23RD.

The mighty waters are *poured* upon them *on every side*, and nothing is to be seen but *vengeance* and *destruction*.

To pour	பொழிகிறது	To flow with violence.
On every side	எலலாப பககஙகளிலும	All around.
Vengeance	வெஞசம	Punishment, penal retribution.
Destruction	அழிவு	Ruin, death.

EXERCISE 24TH.

By the word of God, *the old world*, being *overflowed* with water, *perished*.

The old world	பழைய லோகம	The world before the flood, called "the antediluvian world."
Overflowed	முழுகின	Deluged, covered with water.
It perished	கெடடுப போயிறறு	It was destroyed.

EXERCISE 25TH.

But the heavens and the earth, which are now, by the same word are *kept in store, reserved* unto *fire* against the *judgment day*.

Kept in store	வைக்கப்பட்ட	Laid up for a future time, preserved, reserved.
Reserved	காக்கப்பட்ட	Kept in store.
Fire	அக்கினி	The burning element.
Judgment day	நியாயத் தீர்ப்புநாள	The last day, when God will judge all men.

EXERCISE 26TH.

What manner of persons, therefore ought we to be, in all holy *conversation* and *godliness*.

What manner of persons	எத்தவிதமான மனிதர்கள	What description of characters or men! The meaning is, we should be very good people.
Conversation	சம்பாஷிணை	Discourse.
Godliness	தெய்வபக்தி	Piety to God, observance of religious duties.

EXERCISE 27TH.

To escape the vengeance of God when He shall destroy the world with fire, we must *forsake* every *false* and *evil* way.

To escape	தபபிபபோகிறது	To flee, to avoid, to get out of danger.
To forsake	விடடுவிலகிறது	To leave off, to discontinue.
False	அசததியமான	Unjust, not true.
Evil	பொலலாத	Bad, wicked, vile, corrupt.

RECAPITULATION.

God was pleased to comfort Adam and Eve for the loss of Abel, by giving them another son, whom they called Seth.—From the family of Seth arose Jesus Christ, the Saviour of the world.—The descendants of Seth were so eminent for their piety and virtue, that they were called the sons of God: and one of them, Enoch, was so beloved by the Almighty, that he was taken up into heaven, without suffering the pains of death.—But the family of Cain, being impious and corrupt, were called, by way of distinction, the sons and daughters of men.—After a long time, however, the descendants of Seth also neglected the worship and service of the great Creator.—And being allured by the beauty of the women, who were of the race of Cain, gave themselves up to the indulgence of sinful appetites.—By degrees the human race was overspread with sin, all flesh corrupted its way on earth, and every imagination of the heart was only evil continually.—God was pleased to use various methods, to

bring them to repentance, and turn them from their evil ways: but they would not hear his voice: they trampled upon his mercies, and despised all his warnings, and grew worse and worse: till the time of punishment came, and the Almighty destroyed the world of the ungodly by a flood of waters. But Noah found grace in the eyes of the Lord. Noah was a just man, and walked with God.—He was diligent in the discharge of his duty both towards God and towards man. And therefore God was pleased to save him from the general destruction, and not only him, but, for his sake, his wife, his three sons, and their wives. For this purpose he commanded him to make a large vessel, called an ark, after a particular plan, and when it was completed, he shut up in it Noah, and his family, and some of every living creature, with proper provision for their subsistence.—As soon as this was done, the flood came on with great violence.—In the same day, all the fountains of the great deep were broken up the floodgates of heaven were opened: so that the waters in a short time prevailed exceedingly on the earth. All the high hills which were under the whole heavens, were covered by the swelling torrents. The wretched inhabitants began to feel the truth of those threatenings, which they had laughed at and despised. Now at last they lift up their hands to heaven, and cry out to God for help; but, alas! all in vain. The sentence is gone forth; judgment hath taken hold of them: the mighty waters are poured upon them on every side, and nothing is to be seen, but vengeance and destruction. By the word of God, the old world, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire against the judgment day.—What manner of persons therefore ought we to be, in all holy conversation and godliness? To escape the vengeance of God when he shall destroy the world with fire, we must forsake every false and evil way.

Chapter 2nd.

GOD'S COVENANT WITH NOAH.

EXERCISE 1ST.

In the midst of judgment, God *remembers mercy*.

In the midst of judgment	நியாயத்தீர்ப்புகொடுக்கையில	Whilst, or during the time of sentence being pronounced or executed.
To remember	நினைக்கிறது	To bear in mind, to keep in mind.
Mercy	இரக்கம	Tenderness, compassion, willingness to pardon and save.

EXERCISE 2ND.

Though the destruction by the flood was so general and *extensive*, yet He *preserved* a small *remnant* of the human race.

Though	ஆனாலும	Notwithstanding that, although.
Extensive	விஸ்தாரமான	Wide, large.
To preserve	காப்பாற்றுகிறது	To save, to keep securely.
Remnant	சேஷம	Residue, that which is left, the remaining part.

EXERCISE 3RD.

From this remnant *a new generation was to be raised*, that should *repeople* the earth.

A new genertion	புதிய தலைமுறை	Another race of people.
Was to be raised	தோன்றவேண்டுவதாயிருந்தது	Was intended to be, or was about to be produced.
To raise	எழுப்புகிறது	To produce, to cause to spring up.
To repeople	மறுபடிகுடியேற்றுகிறது	To stock with people anew.

EXERCISE 4TH.

The Ark *floated safely from place to place* upon the waters, till God caused them *gradually to decrease*.

To float	மிதக்கிறது	To swim on the surface.
From place to place	இடந்தோறும்	From one part to another.
Safely	சிந்தாத்திணையாய்	Securely, without hurt or danger.
Gradually	வரவர	By degrees.
To decrease	குறைகிறது	To diminish, to grow or make less.

EXERCISE 5TH.

At length it rested upon *Mount Ararat,* and some time after, when the earth was in *a proper state* for their *habitation.*

Mount Ararat	———	A high mountain near the North-east of Armenia.
A proper state	தகுதியான ஸ்திதி	A fit condition.
Habitation	வாசஸ்தலம்	Dwelling, place of abode.

EXERCISE 6TH.

He *directed* Noah *to go out* of the Ark, and *to take* his family, and *all the creatures* with him.

To direct	கட்டளையிடுகிறது	To command, to give order.
To go out	வெளியேபோகிறது	To quit, to leave.
To take with	கூடக்கொண்டுபோகிறது	To carry along with, to make them accompany or go with him.
All the creatures	சகல பிராணிகளும்	Every living creature.

EXERCISE 7TH.

As soon as they had *set* their *feet upon the land,* Noah *raised an altar* to the Lord.

To set	வைககிறது	To place, to fix, to put.
Feet	பாதஙகளை	The members on which we stand.
Upon the land	தரையினமேல	On the dry ground.
To raise	கடடுகிறது	To erect, to make.
An altar	பலிபீடம	The place where offerings to heaven are laid.

EXERCISE 8TH.

And they *offered sacrifices, pouring forth thanks* to the Almighty, for their wonderful *preservation.*

To offer	இடுகிறது	To present.
Sacrifices	பலிகளை	Offerings, oblations.
To pour forth	செலுததுகிறது	To emit, to give vent to, to speak fully.
Thanks	துதி	Acknowledgments of favor, expressions of gratitude.
Preservation	சவரட்சிணை	Being preserved or kept from destruction.

EXERCISE 9TH.

God was *pleased* with this mark of pious *gratitude*, and *established* a *covenant* with Noah and his children.

To be pleased	பிரியமாகி றது	To be satisfied, to be delighted.
Gratitude	நனறியறிதல	Duty to benefactors, thankfulness for favors received.
To establish	ஏறபடுததுகி றது	To settle, to confirm, to ratify, to fix unalterably.
Covenant	உடமபடிககை	Contract, agreement.

EXERCISE 10TH.

This covenant was, that He would not *any more* destroy the world by a flood; and *added* this *gracious promise*.

This covenant	இநதவுடம படிககை	The said covenant.
Any more	இனிமேல	Again, in future.
To add	கூடடுகிறது	To join to.
Gracious	கிருபையுளள	Benevolent, kind, merciful.
Promise	வாககுத்தத்தம	Declaration of some benefit to be conferred.

EXERCISE 11TH.

While the earth remaineth, *seed-time* and *harvest*, *cold* and *heat*, *summer* and *winter*, day and night shall not *cease*.

Seed time	விரைபபுககால ம	The season for putting the seed into the ground.
Harvest	அறுபபுககாலம	The cutting and gathering in of the corn.
Cold	குளிர்	The absence of heat.
Heat	காஙகை	The sensation caused by the approach or touch of fire.
Summer	கோடைகாலம	The warm or hot season.
Winter	குளிர்காலம	The cold season.

EXERCISE 12TH.

He then also *appointed* the *rainbow* to be an *everlasting token* of this covenant and promise.

To appoint	ஸதாபிககி றது	To fix any thing, to establish.
Rainbow	பசசைவிலலு	The semicircle of various colours which appears in rainy weather.
Everlasting	நிததிய	Perpetual, eternal.
Token	அடையாளம	Sign, mark, memorial.

EXERCISE 13TH.

It *compasseth* the heaven with a *glorious circle*, and the hands of the *Most High* have *bended* it.

To compass	வளைந்துகொ ளளுகிறது	To encircle, to environ.
Glorious	பிரகாசமுளள	Splendid, magnificent.
Circle	வட்டம	Compass, round.
The Most High	எலலாவ றறிலுமேலானவர்	The most exalted Being.
To bend	வளைககிறது	To curve, to crook, to bow.

EXERCISE 14TH.

He likewise *renewed* to Noah the blessing, which he had given to Adam at the beginning, of a *dominion* over the earth, and all the creatures in it; and added the *privilege* of *killing* any of them for *food*.

To renew	புதிதாககிறது	To repeat, to begin or do again.
Dominion	ஆளுகை	Sovereign authority, unlimitted power, predominance.
Privilege	சுதநதரம	Immunity, public right.
To kill	கொலலுகிறது	To deprive of life.
Food	ஆகாரம	Victuals, aliment, any thing that nourishes.

EXERCISE 15TH.

Noah lived *three hundred and fifty* years after the flood; and it is *not to be doubted,* but that he took *great care to train up* his children, in the way of piety and holiness.

Three hundred and fifty	௩௱௫௰	350.
Not to be doubted	சநதேகமிலலை	Not to be questioned, to be believed without hesitation.
Great care	மிகுநதகவலை	Much pains, anxiety or caution.
To train up	வளர்கிறது	To rear, to teach, to bring up.

EXERCISE 16TH.

He was *certainly well qualified to promote* the *knowledge* and *practice* of religion.

Certainly	நிசசயமாய	Assuredly, undoubtedly.
Well qualified	சாமர்ததியமுளள	Capable, fit for any office or duty.
To promote	விருததியாகிறது	To forward, to advance.
Knowledge	அறிவு	Learning, acquaintance with any thing.
Practice	அபபியாசம	The habit of doing any thing, use, the performance of certain duties.

EXERCISE 17TH.

And to *instruct* mankind *concerning* the *attributes* and *perfections* of God.

To instruct	கறபிககிறது	To teach, to form by precept.
Concerning	குறிதது	About, relating to.
Attributes	இலடசணஙகள	Adherent qualities.
Perfections	பரிபூரணததுவம	Excellencies.

EXERCISE 18TH.

A *Governing providence, the fall of man*, and the promise of a Redeemer and *Deliverer*.

Governing	ஆளுகிற	Ruling, managing.
Providence	பராமரிபபு	Divine superintendence.
The fall of man	அஞகி கருமம	The first sin by which man fell from purity and the favor of God, and imbibed an evil nature.
Deliverer	இரடசகன	Rescuer, preserver, saviour.

EXERCISE 19TH.

Of which gracious promise, Noah was now *become* the *heir*, and, *through him*, it was *handed down* to *succeeding generations*.

To become ஆகிறது	To grow, to enter into a state or condition.
Heir சுதந்திரன	One that inherits after the present possessor.
Through him அவனாலே	By transmission from him, by means of him.
Handed down கொடுத்து விடப்பட்ட	Transmitted, passed on in succession from father to son.
To succeeding generations தலைமுறைதலைமுறைக்கு	From one generation to another, to every following generation.

RECAPITULATION.

In the midst of judgment God remembers mercy. Though the destruction by the flood was so general and extensive, yet he preserved a small remnant of the human race. From that remnant a new generation was to be raised, that should repeople the earth. The ark floated safely from place to place upon the waters, till God caused them gradually to decrease. At length it rested upon Mount Ararat, and some time

after, when the earth was in a proper state for their habitation, he directed Noah to go out of the Ark, and to take his family and all the creatures with him. As soon as they had set their feet upon the land, Noah raised an altar to the Lord, and they offered sacrifices, pouring forth thanks to the Almighty for their wonderful preservation. God was pleased with this mark of pious gratitude, and established a covenant with Noah and his children. This covenant was that he would not any more destroy the world by a flood, and added this gracious promise. While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease. He then also appointed the rainbow to be an everlasting token of this covenant and promise. It compasseth the heaven with a glorious circle, and the hands of the most high have bended it. He likewise renewed to Noah the blessing, which he had given to Adam at the beginning, of a dominion over the earth, and all the creatures in it; and added the privilege of killing any of them for food. Noah lived three hundred and fifty years after the flood, and it is not to be doubted, but that he took great care to train up his children in the way of piety and holiness. He was certainly well qualified to promote the knowledge and practice of religion, and to instruct mankind, concerning the attributes and perfections of God, a governing providence, the fall of man, and the promise of a Redeemer and Deliverer. Of which gracious promise, Noah was now become the heir, and through him it was handed down to succeeding generations.

Chapter 3rd.

THE TOWER OF BABEL OR CONFUSION OF LANGUAGES.

EXERCISE 1st.

The sons of Noah were *Japhet*, *Shem* and *Ham*, whose descendants soon *became* so *numerous*,

Japhet	———	Supposed to be the Father of the Germans, Greeks, Muscovites, and other nations of Europe.
Shem	———	The father of the Persians, the Syrians, the Hebrews, and Jews, with other inhabitants of Asia.
Ham	———	The father of the Canaanites, the Philistines and other nations of Asia; the Egyptians and other inhabitants of Africa.
To become	ஆகிறது	To grow, multiply.
Numerous	திரளான	Many, great numbers.

EXERCISE 2ND.

That they could not *live together* in one family, or *agree* in any general *plan* of *government*.

To live	குடியிருககிறது	To dwell, to continue.
Together	கூட	With one another.
To agree	ஒததுககொளளுகிறது	To unite, to be of the same mind.
Plan	சடடம	Scheme, form, model.
Government	துரைததனம	Administration of public affairs.

EXERCISE 3RD.

And therefore many of them *resolved to form themselves* into a *separate society*, and *to remove* into some other country.

To resolve	தீர்மானிககிறது	To determine, to decree.
To form themselves	தாஙகளே கூடுகிறது	To join together, to unite with one another.
Separate society	தனித தனிககூடடம	The union of many in one general interest, or fellowship, distinct or apart from the rest.
To remove	அபபுறமபோகிறது	To go from one place to another.

EXERCISE 4TH.

Accordingly they left their great *ancestor* Noah, (who is *supposed* to have been the *founder* of the *Chinese Empire.)*

Accordingly	அநதபபிரகாரமாக	Conformably, suitably.
Ancestor	முனனோனை	Fore-father, progenitor.
To suppose	பாவிககிறது	To think, to imagine.
Founder	காரணனை	Establisher, one from whom any thing has its origin.
Chinese Empire	சீனராசசியம	The kingdom of China.

EXERCISE 5TH.

And *journeyed from the East*, till they came to a *pleasant* and *fruitful plain* in the land of *Shinar*.

To journey	பயணமபோகிறது	To travel, to pass on, to go from place to place.
From the east	கிழககேயிருநது	Out of the East, from the quarter of the heavens, where the sun rises.
Pleasant	சேநதியான	Delightful, grateful.
Fruitful	செழிபபுளள	Fertile, abundantly productive.
Plain	சமனனவெளி	A level, smooth ground.
Shinar	———	A province of Babylon.

EXERCISE 6TH.

There they *determined to fix* their habitation; and soon became *ambitious* of *distinguishing themselves*, and *establishing* a powerful *kingdom*.

To determine	தீர்மானிக்கிறது	To resolve.
To fix	நிலைத்திருக்கிறது	To establish, to settle, to take up abode.
Ambitious	கோரிக்கையுள்ள	Aspiring, desirous of advancement.
To distinguish themselves	பிரபலிக்கிறது	To make themselves eminent or conspicuous.
To establish	ஸ்தாபிக்கிறது	To settle firmly, to confirm.
Kingdom	இராச்சியம்	Empire, the dominion of a King.

EXERCISE 7TH.

For this purpose, they *resolved to build* a *city* and a *tower*, whose *top* should *reach unto heaven*.

To resolve	தீர்மானிக்கிறது	To determine, to fix in intention.
To build	ஏற்படுத்துகிறது	To raise any thing on a foundation; to erect a fabric.
City	பட்டணம்	A large corporated town.
Tower	கோபுரம்	A high building, a Gobrum.

Top	நுனி	The highest part of any thing.
To reach	அளாவுகிறது	To extend to, to attain, to arrive at.
Unto heaven	வானளவும	As high as heaven.

EXERCISE 8TH.

But what they, in their *fond conceit, intended* to be a *monument* of their *fame* and *power*,

Fond	பயித்திய	Foolish, silly, indiscreet.
Conceit	பாணிபபு	Vain imagination.
To intend	எததனபபடு கிறது	To mean, to design.
Monument	நினைபபூடி	Memorial.
Fame	கீர்தி	Renown, celebrity.
Power	வலலமை	Might, force, ability.

EXERCISE 9TH.

Was made a *lasting* monument of their *pride* and *folly*.

Lasting	நீடிதத	Perpetual, durable.
Pride	அகநதை	Self-esteem, ostentation.
Folly	அவமதி	Weakness of intellect, foolishness.

EXERCISE 10TH.

For, while they were *at work*, God *produced* *diverse languages among them.*

To be at work	வேலைசெயகிறது	To be engaged, or doing business.
To produce	உணடாககிறது	To cause, to effect, to occasion.
Diverse	பலவான	Different, various.
Languages	பாஷைகள	Human speech, the tongues of different nations.
Among them	அவர்களுககுள	Mingled with them.

EXERCISE 11TH.

Though they *retained* the power of speaking, yet He *caused* them to *express* their *thoughts* by *new sounds.*

To retain	வைததுககொளளுகிறது	To keep, to preserve.
To cause	பணணுகிறது	To produce, to effect, to make.
To express	வெளிபபடுததுகிறது	To utter, to declare.
Thoughts	நினைவுகள	Ideas, conceptions of the mind.
New	நூதனமான	Fresh, strange, unknown.
Sounds	சததஙகள	Noises, tones.

EXERCISE 12TH.

By this means they could not understand **what *each other said.***

By this means	இந்தமுகாந்தரத்தினாலே	In consequence of this.
They could not understand	அறியமாட்டார்கள்	They were unable to know or comprehend.
Each other	ஒருவர்க்கொருவர்	One another.
To say	சொல்லுகிறது	To speak, to tell, to utter in words.

EXERCISE 13TH.

This *sudden change* excited such a *tumult* and *confusion* among the *builders*,

Sudden	சடுதியான	Unexpected, quick.
Change	மாறுதல்	Alteration, variation.
Tumult	அமளி	Confusion, stir, wild commotion.
Confusion	கலக்கம்	Tumult, irregular mixture.
Builders	கட்டுகிறவர்கள்	Architects, the men who built.

EXERCISE 14TH.

That *they were obliged to leave their work un-finished*.

They were obliged to leave	அவர்களைவிட வேணடுவதாயிருநதது	They were forced to quit, were under the necessity of discontinuing.
Their work	தஙகளவேலை	The business they were about.
Unfinished	நிறைவேறாமல	Incomplete, not brought to an end,

EXERCISE 15TH.

After which, having *quitted* Babel in different *parties*, *accordingly* as they understood each others language, they *settled* in *separate* countries.

To quit	விடடுபபோகிறது	To give up, to abandon.
Parties	கூடடஙகள	Companies, groups.
Accordingly	அபபடியே	Conformably, suitably.
To settle	குதிருகிறது	To fix or take up our abode in any place.
Separate	வெவவேறான	Apart, divided from.

EXERCISE 16TH.

And gradually as they increased, they *spread more and more, till* the human race was *dispersed* over *the face of the earth.*

To spread	பரவிபபோகி றது	To extend, to cover over.
More and more	அதிக மதிகமாய	Continually increasing.
Till	வரைககும	Until, to that time.
To be dispersed	சிதறிப போகிறது	To be scattered abroad.
The face of the earth	பூ மியினைகளை	The surface of the globe.

EXERCISE 17TH.

The measures of our *conduct* should be *formed by a regard to the divine will.*

The measures	எததனங களை	The means we adopt to promote any end.
Conduct	நடததை	Behaviour, course of life.
Formed	ஏறபடுதத	Framed, disposed, modelled.
By a regard to the divine will	தெயவசித்தத் துககேறறபடி	In conformity with, or according to the will, the command, or direction of God.

EXERCISE 18TH.

And not by *our own whims* and *fancies*: Pride *was not made* for man.

Our own	நமமுடையசொ நதமான	Belonging to us.
Whims	பயிததியமான நினைவுகள	Caprices, freaks.
Fancies	பாணிபபுகள	Odd notions, imaginations.
Was not made	உணடுப ணணபபடவிலலை	Was not formed or intended, is unsuitable to.

EXERCISE 19TH.

It has *frequently* hurried persons into the *most fatal misconduct*, and *indeed* into *destruction*.

Frequently	அடிககடி	Often, commonly.
Most fatal	மிகுநத கேட டையுணடாககுகிற	Mortal, deadly.
Misconduct	துர்நடககை	Ill behaviour, bad conduct.
Indeed	மெயயாக	In truth, in reality.
Destruction	அழிவு	Ruin, death.

EXERCISE 20TH.

God *resisteth the proud*, but giveth grace to *the humble*.—He that *exalteth* himself shall *be abased*, but he that humbleth himself, shall be exalted.

To resist	எதிர்க்கிறது	To oppose, to act against.
The proud	அகந்தையுள்ளவர்	Haughty and arrogant men.
The humble	மனத்தாழ்மையுள்ளவர்	Modest and lowly minded men.
To exalt	உயர்த்துகிறது	To elevate, to raise to a high station, or upon an eminence.
To be abased	தாழ்த்தப்படுகிறது	To be cast down, degraded or humbled.

RECAPITULATION.

THE sons of Noah were Japhet, Shem and Ham, whose descendants soon became so numerous, that they could not live together in one family, or agree in any general plan of government: and therefore many of them resolved to form themselves into a separate society, and to remove into some other country. Accordingly they left their great Ancestor Noah (who is supposed to have been the founder of the Chinese Empire) and journeyed from the East, till they came to a pleasant and fruitful plain in the land of Shinar.

There they determined to fix their habitation, and soon became ambitious of distinguishing themselves, and establishing a powerful kingdom. For this purpose they resolved to build a city and a tower, whose top should reach unto heaven. But what they, in their fond conceit, intended to be a monument of their fame and power, was made a lasting monument of their pride and folly. For while they were at work, God produced diverse languages among them: though they retained the power of speaking, yet He caused them to express their thoughts by new sounds. By this means they could not understand what each other said. This sudden change excited such a tumult and confusion among the builders, that they were obliged to leave their work unfinished. After which, having quitted Babel in different parties, accordingly as they understood each others language, they settled in separate countries; and gradually as they increased, they spread more and more, till the human race was dispersed over the face of the earth.

The measures of our conduct should be formed by a regard to the divine will, and not by our own whims and fancies. Pride was not made for man. It has frequently hurried persons into the most fatal misconduct, and indeed into destruction. God resisteth the proud, but giveth grace to the humble. He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.

End of the Second Part.

PART 3RD.

Chapter 1st.

THE CALL OF ABRAHAM.

EXERCISE 1st.

The family of Shem, from which *the great Redeemer was to come, settled* at Ur, in *Chaldea.*

The great Redeemer	பெரிய மீட்பர்	Jesus Christ, the son of God, and Saviour of the world.
Was to come	வரவிருந்தார்	Was intended to spring or proceed from.
To settle	குதிருகிறது	To fix their abode, to dwell.
Chaldea	————	A country in Asia.

EXERCISE 2nd.

But the *principles* of *true religion* soon *decayed* upon the Earth.

Principles	ஆதிபிரமாணங்கள	Elements, fundamental truths.
True	மெய்யான	Real, not counterfeit.
Religion	வேதமார்க்கம்	System of divine faith and worship.
To decay	இறங்கிப்போகிறது	To lose excellence, to grow worse.

EXERCISE 3RD.

The *belief* and *worship* of the one *Supreme Being* gradually *degenerated*.

Belief	விசுவாசம்	Credence, faith, assent.
Worship	ஆராதனை	Adoration, praise.
Supreme	உன்னதமான	Highest in dignity and authority.
Being	வஸ்து	Existence, the person existing or living.
To degenerate	தாழ்ந்து போயிற்று	To fall from the virtue of our ancestors, to grow base.

EXERCISE 4TH.

And the world *in general* was at length *over-run* with *idolatry* and *wickedness*.

In general	பெரும்பான்மையாக	Almost universally, generally.
To over-run	மூடிக்கொள்ளுகிறது	To overspread, to over-fill.
Idolatry	விக்கிரகவாராதனை	The worship of images.
Wickedness	துன்மார்க்கம்	Corruption of manners, guilt, moral ill.

EXERCISE 5TH.

But *Abram* the son of Terah, a *descendant* of Shem, was *remarkable* for his *understanding* and piety.

Abram	———	The Patriarch or father of the Jewish nation.
Descendant	சந்ததியான	Offspring of an ancestor.
Remarkable	இலட்சயமான	Notable, eminent, extraordinary.
Understanding	உணர்வு	Sense, intellectual power.

EXERCISE 6TH.

And therefore the Almighty *called* him out of *Ur, when he was seventy-five years old.*

To call	அழைக்கிறது	To command to come.
Ur	———	An ancient city of Chaldea or Mesopotamia.
When he was seventy-five years old	௭௫-வயசுள்ளவனாயிருந்தபோது	At the time of his being 75 years of age.

EXERCISE 7TH.

Accordingly *he went with his Father*, and Sarai his *wife*, and his *nephew* Lot, into *Haran*.

He went	அவனபோனான	He journeyed, he travelled.
With his father	தனனுடைய தகபபனோடே	In company with his male parent, or sire.
Wife	பெணசாதி	A married woman.
Nephew	அணணன் மகன	Brother's or Sister's son.
Haran	————	A country situated between the rivers Chebar and Euphrates.

EXERCISE 8TH.

***From whence, after the death* of *Terah*, he *removed*, by the divine *direction*, into the land of Canaan.**

From whence	அஙகெயிருநது	From which place.
After the death of Terah	தேராவெனபவர் இறநதுபோன பினபு	When the father of Abraham, whose name was Terah, was dead.
To remove	அகலுகிறது	To go from one place to another.
Direction	கடடளை	Order, command.

EXERCISE 9TH.

He was taken from ***his country*** and father's house, ***that he might be*** the father of a ***peculiar nation.***

He was taken	எடுத்துக் கொள்ளப்பட்டான்	He was removed or separated from.
His country	அவனூர்	The land of his nativity.
That he might be	அவன் ஆகும்படிக்கு	In order, or to the intent that he might be.
Peculiar	விசேஷமான	Particular.
Nation	சாதி	A people distinguished from another people.

EXERCISE 10TH.

Whom God ***designed to train up*** in the ***knowledge*** and worship ***of Himself***, and the ***promise*** of a Saviour.

To design	நினைப்பண்ணியிருந்து	To intend, to purpose.
To train up	வளர்க்கிறது	To instruct, to educate, to rear.
Knowledge	அறிவு	Learning, skill in any thing.
Of Himself	தம்முடைய	Of His own nature and person.
Promise	வாக்குத்தத்தம்	Declaration of some benefit to be conferred.

EXERCISE 11TH.

And God *encouraged* and *comforted* him in the *undertaking* by this solemn *assurance.*

To encourage	தயிரியப படுததுகிறது	To animate, to embolden, to incite to any thing.
To comfort	தேறறுகிறது	To console, to strengthen the mind.
Undertaking	கையிடடுக கொளளுதல	Enterprize, engagement.
Assurance	நிசசயிபபு	Ground of confidence, firm promise.

EXERCISE 12TH.

I will *make* of thee (says He) *a great nation*: and in thee shall *all the families* of the earth be *blessed.*

To make	உணடாககுகிறது	To form, to compose.
A great nation	பெரியசாதி	A numerous and eminent people.
All the families	வமிசஙக ளெலலாம	Every individual family.
Blessed	ஆசிர்வாதமுளளன	Happy, enjoying felicity.

RECAPITULATION.

The family of Shem, from which the great Redeemer was to come, settled at Ur, in Chaldea. But the principles of true religion soon decayed upon the earth: the belief and worship of the one Supreme Being gradually degenerated, and the world in general was at length over-run with idolatry and wickedness. But Abram, the son of Terah, a descendant of Shem, was remarkable for his understanding and piety; and therefore the Almighty called him out of Ur, when he was seventy-five years old. Accordingly he went, with his father, and Sarai his wife, and his nephew Lot, into Haran; from whence, after the death of Terah, he removed, by the divine direction, into the land of Canaan. He was taken from his country and father's house, that he might be the father of a peculiar nation, whom God designed to train up in the knowledge and worship of Himself and the promise of a Saviour. And God encouraged and comforted him in the undertaking by this solemn assurance: "I will make of thee (says He) a great nation: and in thee, shall all the families of the Earth be blessed."

Chapter 2nd.

THE DESTRUCTION OF SODOM AND GOMORRAH.

EXERCISE 1st.

Abraham and Lot *lived together* with their families in the land of Canaan. They were eminent *examples* of piety and *holiness*.

They lived together	கூடியிருநதாரகள	They dwelt in the same habitation or place.
Example	மாதிரி	Pattern, precedent. model.
Holiness	பரிசுததம	Sanctity, piety, religious goodness.

EXERCISE 2nd.

Therefore God *loved* them, and blessed them. *At length* their *herds* and *flocks* increased *so much*.

To love	அனபாகிறது	To regard with affection.
At length	கடைசியிலெ	At the end.
Herds	மாடடுமநதைகள	Numbers of cattle together.
Flocks	ஆடடுமநதைகள	Numbers of sheep together.
So much	அததனை	To so great numbers.

EXERCISE 3RD.

That there was *not sufficient room* in the *place* where *they dwelt*.

Not sufficient	போதாத	Not enough, insufficient.
Room	இடம	Space, extent.
Place	தலம	Situation, country.
They dwelt	குடியிருந்தார்கள	They resided or inhabited.

EXERCISE 4TH.

And *debates arose* between their *servants* about a *convenient pasturage*.

Debates	வாக்குவாதங்கள	Disputes, controversies.
To arise	உண்டாகிறது	To commence, to begin.
Servants	வேலைக்காரர்கள	People in subjection to a master, and serving him.
Convenient	தகுதியான	Fit, suitable, proper.
Pasturage	மேய்ச்சலுள்ளவிடம	The place where cattle graze, pasture ground.

EXERCISE 5TH.

Upon which Abraham, with great *condescension* and *humanity*, *proposed* to Lot that they should *part*.

Condescension	பஙியா தாபம	Voluntary humiliation.
Humanity	தயவு	Benevolence, tenderness.
To propose	தெரிநதுசொ லலுகிறது	To offer to the consideration.
To part	பிரிநதுபோகிறது	To separate, to disunite.

EXERCISE 6TH.

And *offered* him the *choice*, either *to continue* where he then was, or to remove to *another place*.

To offer	தெரிநதுசொல லுகிறது	To proffer, to tender, to propose.
Choice	தெரிநதுகொளளு தல	The act of choosing, selection.
To continue	நிலைககிறது	To remain.
Another place	வேறே யிடம	A different situation or country.

EXERCISE 7TH.

How *honourable* is this condescension of Abraham to his nephew Lot! And how *powerfully* does it *recommend* to us *meekness* and *forbearance*, and the love of peace!

Honourable	கனமபொருநதிய	Illustrious, noble, reputable.
Powerfully	அதிகாரமுளளதாய	Forcibly, efficaciously.
To recommend	அஙகீகரிககபபணணுகிறது	To make acceptable.
Meekness	சாநதம	Mildness, softness of temper.
Forbearance	பொறுமை	Command of temper, lenity.

EXERCISE 8TH.

Lot *chose* the *plain* of *Jordan*, which was every where *well watered.*

To choose	தெரிநதுகொளளுகிறது	To select, to take by way of preference.
Plain	சமனான வெளி	A flat or level country.
Jordan	———	The celebrated river in the land of Canaan.
Well watered	நீர்பபாயசசலுளள	Abundantly supplied with water.

EXERCISE 9TH.

And *pitched* his *tent near Sodom*.

To pitch	அடிக்கிறது	To fix, to plant.
Tent	கூடாரம்	A moveable dwelling.
Near	அருகே	At hand, not far off.
Sodom	———	One of the ancient cities of the Canaanites.

EXERCISE 10TH.

But he had not been settled there many years, when *Chedorlaomer* brought *an army against* the king of Sodom, who had *rebelled* against him.

Chedorlaomer	———	The king of Elam in Persia.
An army	தண்டு	A collection of soldiers or armed men.
Against	விரோதமாய்	Contrary, opposite to.
To rebel	கலகஞ்செய்கிறது	To oppose lawful authority with violence.

EXERCISE 11TH.

And, having *over-run* *several* kingdoms about the land of Canaan, carried away much *spoil* and many *Captives*, among whom were Lot and his family.

To over-run	விரோவர்கச செலுஜுகிறது	To harass by incursions, to ravage, to desolate.
Several	அநேகம்	Many, divers, various.
Spoil	கொள்ளை	Plunder, pillage, booty.
Captives	சிறைப்பட்டவர்கள்	Prisoners of war.

EXERCISE 12TH.

Abram was immediately *informed* of what was done ; and, having *armed* his *trained* servants, he *pursued the enemy*.

To inform	அறிவிக்கிறது	To acquaint, to make known.
To arm	ஆயுதந்தரிக்கிறது	To furnish with weapons.
Trained	கைதேர்ந்த	Instructed in the use of arms.
To pursue	துரத்துகிறது	To chase, to run after.
The enemy	சத்துரு	The foe, the antagonist.

EXERCISE 13TH.

Attacked them *by surprise* in the night, *rescued* all the captives, and brought back Lot and his *goods* to his former habitation.

To attack	மேல்விழுகிறது	To assault, or fall upon an enemy.
By surprise	சடுதியாய	Unexpectedly.
To rescue	மீட்டுககொளளுகிறது	To set free, or deliver from violence or danger.
Goods	சாமானகளை	Moveables, wares, merchandize.

EXERCISE 14TH.

The inhabitants of Sodom and Gomorrah were, *however, so lost to all sense of religion.*

The inhabitants	குடியானவர்களை	Dwellers, the people that lived there.
However	எபபடியும	Nevertheless.
So lost to all sense of religion	வேதமாரக்கத்தில ககறையிலலாமலிருநதபடியினாலெ	To such a degree unmindful of the propriety and nature of divine worship, and their duty to God and man.

EXERCISE 15TH.

And so *given up* to *impure lusts*, that God resolved *to destroy* them.

Given up	ஒபபுககொடுக கபபடடவர்களை	Resigned or abandoned to.
Impure	அசுததமான	Unchaste, unholy, obscene.
Lusts	காமஙகளை	Carnal desires.
To destroy	அழிககிறது	To exterminate, to kill, to put an end to.

EXERCISE 16TH.

But *at the same time* that he *manifested* such an *abhorrence* of sin and wickedness.

At the same time	அநத வேளையில	At that identical time.
To manifest	வெளிபபடு ததுகிறது	To discover, to make appear.
Abhorrence	அருவருபபு	Detestation, hatred, abomination.

EXERCISE 17th.

He shewed a ***distinguishing regard*** to eminent piety and goodness, by sending two *Angels* for the *preservation* of Lot.

Distinguishing	விசேஷித்த	Remarkable, evident, conspicuous.
Regard	தயவு	Favor, respect, esteem.
Angels	தெய்வதூதர்கள்	Messengers of God.
Preservation	காப்பாற்றுகை	The act of preserving, salvation.

EXERCISE 18th.

The two Angels came to Lot in *the appearance* of men, and, as he supposed them to be *travellers*, he *entertained* them in a *friendly*, *hospitable* manner.

The appearance	சுரூபம்	The semblance, likeness.
Traveller	வழிப்போக்கன்	One who goes a journey.
To entertain	போஷிக்கிறது	To receive and treat with hospitality.
Friendly	சிநேகமான	Kind, favorable, benevolent.
Hospitable	ஆதரவுசெய்கிறது	Shewing kindness to strangers.

EXERCISE 19TH.

They were *strangers* and he took them in.— They soon acquainted him, that they were sent *to execute vengeance* upon Sodom and Gomorrah for their *aggravated iniquities.*

Strangers	அன்னியர்	People not known, foreigners.
To execute	செலுத்துகிறது	To perform, to put in act.
Vengeance	வெஞ்சம்	Punishment, penal retribution.
Aggravated	அதிகரித்த	Increased in number and evil.
Iniquities	அக்கிரமங்கள்	Crimes, bad actions.

EXERCISE 20TH.

And to rescue him and his family from the *dreadful ruin, suspended* over the *devoted* cities.

Dreadful	பயங்கரமான	Terrible, frightful, awful.
Ruin	அழிவு	Destruction, overthrow.
Suspended	விழத்தொங்குகிற	Hung over as ready to fall.
Devoted	சபிக்கப்பட்ட	Doomed to destruction, accursed.

EXERCISE 21st.

They accordingly took Lot, and his wife, and his two daughters, and, having *led* them out of the city, *charged* them *to flee* from the *danger* without the least *delay*.

To lead out	இடடுககொணடுபோகிறது	To guide or conduct from.
To charge	கடடளையிடுகிறது	To command.
To flee	ஓடிபபோகிறது	To run away with speed.
Danger	மோசம	Peril, hazard.
Delay	தாமசம	Deferring, staying, stopping.

EXERCISE 22nd.

But *as they went towards Zoar*, the wife of Lot, either out of *vain curiosity* to see *what became of* the place.

As they went	அவர்கள போகையில	While they were going.
Towards	எதிராக	In the direction or way to.
Zoar	————	A small city near Sodom.
Vain	வீண	Fruitless, idle, trifling.
Curiosity	ஆசதத	Inquisitiveness, inclination to see.
What became of	அதறகு சமபவித்தது	What was the fate or end of.

EXERCISE 23RD.

Or *a fond desire* of *returning* to her *old habitation*, *looked* or returned back.

A fond desire	மிகுந்த ஆசை	An ardent wish.
To return	திரும்புகிறது	To go back.
Old habitation	பழைய குடியிருப்பு	Former dwelling place, or house.
To look back	பின்னே பார்க்கிறது	To turn round and direct the eye behind.

EXERCISE 24TH.

For which she became *a pillar* of *salt*, as *hard* and as *durable as stone*.

A pillar	தூண	A column, a supporter.
Salt	உப்பு	A body used for seasoning meat, or preserving it from corruption.
Hard	உரமுள்ள	Firm, not soft.
Durable	நிலைபெற்ற	Lasting, perpetual.
As stone	கல்லைப்போல	To the same degree that stone is hard and durable.

EXERCISE 25TH.

And thus was she *made* a *lasting monument* of her *folly* and *disobedience*.

To be made	செயயபபடுகிறது	To be formed or placed &c.
Lasting	நிலைநிறகிற	Perpetual, durable.
Monument	நினைபபூடி	Memorial.
Folly	அவமதி	Without sense, criminal weakness.
Disobedience	கீழபபடியாமை	Breach of duty, violation of lawful commands.

EXERCISE 26TH.

Then God sent *fire* and *brimstone out of heaven* upon Sodom and Gomorrah.

Fire	அககினி	The igneous element.
Brimstone	கெந்தகம்	Sulphur.
Out of heaven	வானததிலிருந்து	Down from heaven.

EXERCISE 27TH.

And the *smoke* of the country, *went up as the smoke* of a *furnace*.

Smoke	புகை	The sooty exhalation from any thing burning.
Went up	எழுமபினது	Ascended, arose.
As the smoke	புகைபோல	In the same manner as the smoke.
A furnace	சூளை	An enclosed fire-place.

EXERCISE 28TH.

He *overthrew* the cities and all the inhabitants; and made them an *example* to those who should *afterwards* live *ungodly*.

He overthrew	அழிததார்	He demolished, overturned, or destroyed.
Example	திஷடாநதிரம	Copy, precedent.
Afterwards	பினபு	In succeeding time.
Ungodly	தெயவபததி யிலலாத	Impiously, wickedly, without the fear of God.

RECAPITULATION.

Abram and Lot lived together with their families in the land of Canaan. They were eminent examples of piety and holiness, therefore God loved them and blessed them. At length their herds and flocks increased so much, that there was not sufficient room in the place where they dwelt: and debates arose between their servants about a convenient pasturage. Upon which Abram, with great condescension and humanity, proposed to Lot, that they should part: and offered him the choice, either to continue where he then was, or to remove to another place. How honourable is this condescension in Abram to his nephew Lot! And how powerfully does it recommend to us, meekness and forbearance, and the love of peace! Lot chose the plain of Jordan, which was every where well watered, and pitched his tent near Sodom; but he had not been settled there many years, when Chedorlaomer brought an army against the King of Sodom, who had rebelled against him; and, having over-run several kingdoms about the land of Canaan, carried away much spoil and many captives, among whom were Lot and his family. Abram was immediately informed of what was done, and, having armed his trained servants, pursued the enemy, attacked them by suprize in the night, rescued all the captives, and brought back Lot and his goods to his former habitation.

The inhabitants of Sodom and Gomorrah were however so lost to all sense of religion, and so given up to impure lusts, that God resolved to destroy them. But at the same time that He manifested such an abhorrence of sin and wickedness, He shewed a distinguishing regard to eminent piety and goodness, by sending two Angels for the preservation of Lot. The two An-

gels came to Lot in the appearance of men; and, as he supposed them to be travellers, he entertained them in a friendly, hospitable manner. They were strangers and he took them in. They soon acquainted him that they were sent to execute vengeance upon Sodom and Gomorrah, for their aggravated iniquities, and to rescue him and his family from the dreadful ruin suspended over the devoted cities. They accordingly took Lot and his wife, and his two daughters, and, having led them out of the city, charged them to flee from the danger without the least delay. But as they went towards Zoar, the wife of Lot, either out of vain curiosity to see what became of the place, or a fond desire of returning to her old habitation, looked or returned back, for which she became a pillar of salt, as hard and as durable as stone; and thus was she made a lasting monument of her folly and disobedience! Then God sent fire and brimstone out of heaven upon Sodom and Gomorrah, and the smoke of the country went up as the smoke of a furnace. He overthrew the cities and all the inhabitants; and made them an example to those who should afterwards live ungodly.

Chapter 3rd.

THE BIRTH OF ISAAC.

EXERCISE 1st.

God was pleased with the piety and virtue of Abram, and promised to be his *protector* and *shield* of *defence*, and to give him an *exceeding great reward.*

Protector	ஆதரிக்கிறவர்	Defender, supporter.
Shield	கேடகம	A broad piece of defensive armour.
Defence	தஞசம	Guard, security, protection.
Exceeding great	மிகவும பெரிதான	Very great.
Reward	பலன	Recompense given for good performed, compensation.

EXERCISE 2nd.

Abram *was desirous* of having a son, *in preference* to all *earthly blessings* and rewards.

Was desirous	இசசையா யிருநதான	Was anxious or wishful.
In preference	பார்க்கிலும	Estimation above all other things.
Earthly	பூமிககுரிய	Sublunary, terrestrial.
Blessings	ஆசீர்வாதஙகளை	Benedictions, favours.

EXERCISE 3RD.

And, with great humility, *expressed* some *uneasiness before the Lord*, because he was yet *childless*.

To express	வெளிப்படுத்துகிறது	To declare, to represent by speaking.
Uneasiness	கலக்கம்	Trouble, perplexity.
Before the Lord	கர்த்தாவின் சன்னதியில்	In the presence of God.
Childless	பிள்ளையற்ற	Without children or offspring.

EXERCISE 4TH.

And had *only* Eliezer, the *steward* of his house, *to succeed* him.

Only	மாத்திரம்	Simply, merely, singly.
The steward	காரியக்காரன்	One who manages another's affairs.
To succeed	பின்வருகிறது	To follow in order, to possess any thing after another.

EXERCISE 5TH.

Upon which God promised, that a son of his own should be *his heir*, and that his *race* should be *as the stars in multitude*.

His heir	அவன சுதநதிர வாளி	The person to inherit his possessions.
Race	சாததி	Family, offspring.
As the stars	நட்சததிரங களைபபோல	Like the stars.
In multitude	திரளாய	In the greatness of their number.

XERCISE 6TH.

Some years afterwards God *renewed* His *covenant* with Abram, and *changed* his name to *Abraham*.

To renew	புதிதாககிறது	To repeat, to make anew.
Covenant	உடமபடிககை	Contract, agreement.
To change	மாறறுகிறது	To alter, to vary.
Abraham	————	A Hebrew name signifying, the father of a great multitude.

EXERCISE 7TH.

Because**, (according to the meaning of the word)* he was to be the father of ***many nations.

Because	படியினாலே	For this reason that, on the account that.
According to the meaning	அர்த்தப்படிக்கு	Agreeing with the signification.
The word	வார்த்தை	The term or name.
Many nations	அனேக சாதிகளை	Numerous people.

EXERCISE 8TH.

And he changed the name of Sarai, ***which signifies, my princess***, to Sarah, which signifies, the princess, in a large and ***extensive sense***.

Which signifies	அதற்கு அர்த்தம்	The meaning of which is.
My princess	என்ராசகுமாரத்தி	My royal wife or daughter.
Extensive	விரிவான	Enlarged, full.
Sense	பயன்	Meaning, signification.

EXERCISE 9TH.

According to the *promise* of God; *She shall be* a mother, or princess of nations: Kings of people *shall be of her.*

Promise	வாககுத்தத்தம	Declaration of some benefit to be conferred.
She shall be	அவளிருபபாள	She will become.
Shall be of her	அவளாலுணடாகுவார்கள	Shall spring from her.

EXERCISE 10TH.

The Almighty at the same time *assured him,* that Sarah *should have a son, who should be called* Isaac.

Assured him	அவனுககு நிசசயிததார்	Gave him a firm promise.
That she should have a son	குமாரனைபபெறுவாளெனறு	That she should bring forth a male child.
Who should be called Isaae	இசாககெனறுஅழைக்கபபடுவான	Wbose name should be Isaac.

EXERCISE 11TH.

And that He would *establish His covenant* with him, and that all the people of the earth *should be blessed through him.*

To establish	ஏற்படுத்துகிறது	To confirm, to ratify.
His covenant	தமது உடம்படிக்கை	The contract He had made.
Should be blessed	ஆசீர்வதிக்கப்படுவார்கள்	Should be made happy and prosperous.
Through him	அவனாலே	By means of him.

EXERCISE 12TH.

The meaning of which was, that *his descendants* should be heirs of the great *universal promise.*

The meaning of which	அதின் அர்த்தம்	The sense of that expression.
His descendants	அவன் சந்ததியார்	The people that should spring from him.
Universal	பொதுவான	General, unlimitted.
Promise	வாக்குத்தத்தம்	Declaration of some benefit to be bestowed.

EXERCISE 13TH.

And *a person should arise* from them, who should be *the Saviour of the World* and a blessing to all nations.

A person ஒருவர்	An individual, a particular man or woman.
Should arise உதிப்பார்	Was about to spring or proceed from.
The Saviour of the world லோகரடசகர்	The Redeemer of all mankind from sin, misery and destruction.

EXERCISE 14TH.

Sarah, *indeed*, because *she was now grown old*, *placed* very little *dependance* upon this promise.

Indeed நிசசயமாய	Truly, verily.
She was now grown old அவள கிழவியானாள	She was become an old woman.
To place வைககிறது	To put, to fix.
Dependance நமபிககை	Reliance, trust, confidence.

EXERCISE 15TH.

And even *laughed* at it *within herself*, for which the Lord *reproved* her.

To laugh	சிரிக்கிறது	To make a noise of merriment, to jeer, to scorn.
Within herself	தனக்குள ளே	Quietly, in her mind, in secret.
To reprove	அதட்டுகிறது	To blame, to censure, to chide.

EXERCISE 16TH.

But Abraham *waited with patience for the performance* of His word, which *never fails*.

To wait	காத்திருக்கிறது	To expect, to stay for.
With patience	பொறு மையோடே	Patiently, composedly.
For the performance	நி றைவேறுதற்கு	Until it should be fulfilled.
Never fails	தப்பாது	Is always sure or certain.

EXERCISE 17TH.

Being *fully persuaded*, that what God *had promised*, *He was able* also to *perform*.

Fully persuaded	நிச்சயமாயறிந்தான	Firmly convinced or assured.
Had promised	வாக்குத்தத்தம்பண்ணினார்	Had said he would do.
He was able	அவன்திராணியுள்ளவன்	He had power sufficient.
To perform	நிறைவேற்றுவிக்க	To execute, to accomplish.

EXERCISE 18TH.

The time appointed at length came, and Sarah *brought forth* a son, who was called Isaac.

The time appointed	நியமிக்கப்பட்டகாலம்	The period fixed upon.
At length	கடைசியிலே	At last, in the fulness of time.
Brought forth	பெற்றாள்	Gave birth to, produced

EXERCISE 19TH.

This was *an occasion* of great joy; and *he proved* an *increasing comfort* and blessing *to his aged parents*

An occasion	சமயம	An occurrence, an event.
He proved	ஆனன	He became.
Increasing	விருத்திகொளுகிற	Augmenting, growing.
Comfort	தேற்றரவு	Consolation, support.
To his aged parents	அவனுடையவார்த்திகத்தாய தகப்பனமாருக்கு	To his old father and mother.

EXERCISE 20TH.

For *as he grew* in years and *stature, he improved* in knowledge and *goodness*.

As he grew	அவனவளர்ந்தபடி	While he increased or advanced.
Stature	சரீரவளர்த்தி	Height.
He improved	தேறினன	He grew more perfect, he increased in.
Goodness	சற்குணம	Virtue and piety.

EXERCISE 21st.

Because Abraham *commanded* his children and *his household* to keep the *way of the Lord*, to do *justice* and *judgment*.

To command	கடடளை யிடுகிறது	To order, to give orders.
His household	தனசமு சாரம	His family and domestics.
The way of the Lord	கர ததாவிறுடைய நெறி	The paths of divine knowledge, religion and virtue.
Justice	நியாயம	The act of giving every man his due.
Judgment	நிதானிபபு	Decision, the power of judging.

EXERCISE 22nd.

Parents, bring up your children in the *nurture* and *admonition* of the Lord: train them up in the way they should go, and when they are old, they will not *depart from it*.

Nurture	உபதேசம	Education, instruction.
Admonition	சொறுபுததி	Warning, gentle reproof.
To depart from it	அதை விடடுவிலகுகிறது	To live contrary thereto.

EXERCISE 23RD.

Children *honor* and obey your parents; for that is *well pleasing* to the Lord; and it shall be well with you, both in this world and *in the next*.

To honour	கனப்படுத்து கிறது	To reverence, to regard with veneration.
Well pleasing	மிகவும் பிரியமாய்	Very delightful, highly gratifying.
In the next world	மறு லோகத்திலே	In the world to come, in the future life.

RECAPITULATION.

God was pleased with the piety and virtue of Abram, and promised to be his protector and shield of defence, and to give him an exceeding great reward. Abram was desirous of having a son, in preference to all earthly blessings and rewards: and, with great humility, expressed some uneasiness before the Lord, because he was yet childless, and had only Eliezer, the steward of his house, to succeed him. Upon which God promised that a son of his own should be his heir, and that his race should be as the stars in multitude. Some years afterwards God renewed His covenant with Abram, and changed his name to Abraham, because (according to the meaning of the word) he was to be the father of many nations; and He changed the name of Sarai, which signifies, my princess, to Sarah, which signifies, the princess, in a large and exten-

sive sense, according to the promise of God; "She shall be a mother (or princess) of nations, kings of people shall be of her." The Almighty, at the same time, assured him, that Sarah should have a son, who should be called Isaac; and that He would establish His covenant with him, and that all the people of the earth should be blessed through him. The meaning of which was, that his descendants should be heirs of the great universal promise; and that a person should arise from them, who would be the Saviour of the World, and a blessing to all nations.

Sarah, indeed, because she was now grown old, placed very little dependance upon this promise, and even laughed at it within herself, for which the Lord reproved her. But Abraham waited with patience for the performance of His word, which never fails; being fully persuaded, that what God had promised, He was able also to perform.

The time appointed at length came, and Sarah brought forth a son, who was called Isaac. This was an occasion of great joy; and he proved an increasing comfort and blessing to his aged parents: for as he grew in years and stature, he improved in knowledge and goodness; because Abraham commanded his children and his household to keep the way of the Lord, to do justice and judgment.

Parents, bring up your children in the nurture and admonition of the Lord: train them up in the way they should go, and when they are old, they will not depart from it.

Children, honor and obey your parents, for that is well pleasing to the Lord; and it shall be well with you, both in this world, and in the next.

Chapter 4th.

HAGAR AND ISHMAEL.

EXERCISE 1st.

When some years had passed after the first promise of a son to Abraham, and Sarah ***still continued*** childless.

When some years had passed	சிலவருஷஞ்சென்றபின்பு	After several years had gone by, or elapsed.
After the first promise	முதல்வார்த்தைப்பாட்டின் பிற்பாடு	Subsequent to the time when the promise was first given.
Still	இன்னம்	Yet, to this time, until now.
To continue	இருக்கிறது	To be, to remain.

EXERCISE 2nd.

She gave up all ***expectation*** of becoming ***a mother*** herself, and ***concluded*** that the promised heir, was to be born of another woman.

She gave up	அவளாசைவிட்டாள்	She relinquished or abandoned.
Expectation	கோரிக்கை	Hope of any thing, the act of expecting.
A mother	தாய்	A woman that has borne a child.
To conclude	நினைத்துக்கொள்ளுகிறது	To think finally, to decide in opinion.

EXERCISE 3RD.

She therefore *persuaded* her husband to take *Hagar, her handmaid, as a wife.*

She persuaded	அவள போதித்தாள	She prevailed upon.
Hagar	முறிச்சி	A bond woman or slave.
Her handmaid	தன கையாள	Her female servant.
As a wife	மனைவியாக	Like, or instead of a married woman.

EXERCISE 4TH.

Hagar became proud *upon this change* of her *condition*, and treated her *mistress* with *contempt* and *insolence*.

Upon this change	இந்த மாறுதலினாலே	In consequence of this alteration.
Condition	சீர்	State, situation.
Mistress	இசமானி	A woman who keeps a servant.
Contempt	அசட்டை	Scorn, derision, mockery.
Insolence	செருக்கு	Overbearing pride, haughty behaviour to a superior.

EXERCISE 5TH.

And *after the birth* of Isaac, Ishmael, the son of Hagar, looking upon him with an *envious* and a *jealous* eye, made a *mock* and *derision* of him.

After the birth	பிறந்த பின்பு	Subsequent to his being born.
Envious	பொருமையுள்ள	Distress occasioned by the excellence or happiness of another.
Jealous	எரிபாந்தழுள்ள	Emulous, suspicious.
Mock	பரியாசம	Ridicule, sneer, act of contempt.
Derision	சக்கந்தம	Laughing stock, an object of scorn &c.

EXERCISE 6TH.

At this behaviour Sarah *was so offended*, that she *importuned* Abraham *to exclude* Hagar and her son from the family,

At this behaviour	இந்த நடக்கையினாலே	By this conduct.
Was so offended	அந்த விசனமாயிருந்தாள	Was displeased or angry to such a degree.
To importune	அலட்டுகிறது	To beg earnestly, to teaze with solicitations.
To exclude	புறம்பாக்கிறது	To shut out, to dismiss.

EXERCISE 7TH.

And, when the father was in great *perplexity upon the occasion*, the Lord *confirmed the request* of Sarah.

Perplexity	கலக்கம	Anxiety, distraction of mind.
Upon the occasion	அந்த சமயத்திலைப்பற்றி	On the occurrence.
To confirm	திடப்படுத்திருந்து	To establish, to ratify.
The request	விண்ணப்பம	The petition, the entreaty.

EXERCISE 8TH.

And *directed him to send away the mother and the son.*

Directed him	அவனுக்குக் கட்டளையிட்டார்	Ordered, or instructed him.
To send away	அனுப்பி விடுகிறது	To exclude, to send him from home.
The mother and the son	தாயுமகனும	The handmaid and her child.

EXERCISE 9TH.

Promising that Ishmael should become a nation; but *at the same time declaring*, that in Isaac *his seed* should be called.

Promising	வாக்குத்தத்தம்பண்ணி	Giving a promise.
At the same time	அந்த வேளையிலேயே	On that occasion, at that time.
To declare	வெளிப்படுத்தறிவித்து	To tell evidently and openly, to make known.
His seed	அவன்சந்ததி	His offspring.

EXERCISE 10TH.

There was a great *difference*, according to the Apostle Paul, *between these sons;* for Ishmael, the son of Hagar, the *bond woman*, was born only *according to the flesh*, in the *common course* of nature.

Difference	வித்தியாசம்	Variation, possessing distinct qualities or privileges.
Between these sons	இந்தக்குமாரர்களிருவருக்கும்	Relating to, or betwixt both the sons.
Bondwoman	அடிமைப்பெண்	A woman in a state of slavery.
According to the flesh	மனிதப்பிறப்புப்பிரகாரமாக	By natural generation.
Common course	வழக்கமானபருவத்தில்	Usual, or ordinary order; stated method.

EXERCISE 11TH.

But Isaac was born *by virtue of the* promise, and by the particular *interposition* of *divine power.*

By virtue of the promise	வாக்குத்தத்தத்தின தன்மையினாலே	In consequence of the promise (that seemed contrary to nature.)
Interposition	நடுவே நின்று காரியத்தை நடத்துதல்	Intervention, mediation.
Divine power	தெய்வவல்லமை	The effective operation of the Almighty.

EXERCISE 12TH.

They *represent* to us the two *covenants* of the *law* and the *gospel.*

To represent	தெரியக் காண்பிக்கிறது	To shew, to figure.
Covenants	உடம்படிக்கை	Contracts, stipulations.
Law	பிரமாணம்	A rule of action, or "The former part of the word of God."
Gospel	சுவிசேஷம்	Good news, the religion of Jesus Christ, or latter part of the word of God.

EXERCISE 13TH.

The *former* is *a state* of *bondage* and *servility*.

Former	முன்னையது	The one first mentioned.
A state	நிலை	A condition.
Bondage	அடிமைத்தனம்	Captivity, imprisonment.
Servility	அடிமைக்குணம்	Slavishness, meanness.

EXERCISE 14TH.

The latter, a state of *freedom* and *glorious privileges*.

The latter	பின்னையது	The one last mentioned.
Freedom	அடிமையில்லாமை	Liberty, independence.
Glorious	மகிமையுள்ள	Noble, excellent.
Privileges	அதிகாரம்	Immunities, rights.

EXERCISE 15TH.

The *ministration* of *Moses* was weak and *unprofitable, when compared* with the gospel.

Ministration	விசாரிப்பு	Agency, intervention.
Moses	————	The Jewish lawgiver.
Unprofitable	அப்பிரயோசனமான	Disadvantageous, fruitless.
When compared	ஒத்துப்பார்த்தால	When estimated according to their respective merits.

EXERCISE 16TH.

Which is the *ministration* of *righteousness* of *life*, and the *spirit*; and the *difference* between the Jewish and Christian state.

Righteousness	நீதி	Justice, moral perfection.
Life	உயிர்	Vivacity, spiritual, or animal being.
Spirit	ஆவி	A substance without a body,
The difference	வித்தியாசம்	The variation.

EXERCISE 17TH.

Is like that between *childhood* and *manhood*, between *shadow* and *substance*, between bondage and *liberty*.

Childhood	குழநதைததனம	The age and state of children.
Manhood	புருஷததனம	The age of maturity.
Shadow	நிழல	Representation of a body.
Substance	பொருள	The body represented, any thing real and tangible.
Liberty	சுவாதீனம	Freedom, exemption from bondage.

EXERCISE 18TH.

How *thankful* then should we be to God, that we are the children of the *free woman*, called under the *liberal*, and happy *dispensation* of the gospel.

Thankful	நனறி யறிநதுளள	Grateful, ready to acknowledge favors.
Free woman	சுவாதீனககாரி	A woman at liberty.
Liberal	சுவாதீன	Generous, bountiful.
Dispensation	விசாரிபபு	A method of providence.

EXERCISE 19TH.

And made heirs of the *blessings* of the covenant *through the promised seed*, in whom it was *declared*, that all the families of the earth should be blessed.

Blessings ஆசிர்வாதஙகள Benedictions, favours.
Through the promised seed வாககுததததமபணணபபடட சநததியினலெ By means of the son whom God had said He would give.
Was declared வெளிப படுததபபடடது Proclaimed, published.

RECAPITULATION.

When some years had passed after the first promise of a Son to Abraham, and Sarah still continued childless, she gave up all expectation of becoming a Mother herself, and concluded, that the promised heir was to be born of another woman. She therefore persuaded her husband to take Hagar, her handmaid, as a wife. Hagar became proud upon this change of her condition, and treated her mistress with contempt and insolence; and after the birth of Isaac, Ishmael, the son of Hagar, looking upon him with an envious and jealous eye, made a mock and derision of him. At this behaviour Sarah was so offended, that she importuned Abraham to exclude Hagar and her son from the family; and when the father was in great perplexity upon the occasion, the Lord confirmed the re-

quest of Sarah, and directed him to send away the mother and the son; promising that Ishmael should become a nation; but, at the same time, declaring, that in Isaac his seed should be called.

There was a great difference, according to the Apostle Paul, between these sons: for Ishmael, the son of Hagar, the bond-woman, was born only according to the flesh, in the common course of nature: but Isaac was born by virtue of the promise, and by the particular interposition of divine power. They represent to us the two covenants of the law and the gospel; the former is a state of bondage and servility: the latter, a state of freedom and glorious privileges. The ministration of Moses was weak and unprofitable, when compared with the gospel, which is the ministration of righteousness, of life, and the Spirit; and the difference between the Jewish and Christian state is like that between childhood and manhood, between shadow and substance, between bondage and liberty. How thankful then should we be to God, that we are the children of the free woman, called under the liberal and happy dispensation of the Gospel, and made heirs of the blessings of the covenant through the promised seed, in whom it was declared, that all the families of the earth should be blessed.

Chapter 5th.

THE FAITH OF ABRAHAM IN OFFERING ISAAC.

EXERCISE 1st.

The Lord was pleased to make *another trial* of the *faith* and *obedience* of Abraham.

Another	வேறொரு	One other.
Trial	சோதனை	Proof, examination.
Faith	விசுவாசம்	Belief, trust, confidence.
Obedience	கீழ்ப்படிதல்	Compliance, submission to authority.

EXERCISE 2nd.

Or *rather to manifest* them *more fully* to the world; and make him an *illustrious* pattern to all posterity.

Rather	அதிகநேர்த்தியாய்	In other words, more properly speaking.
To manifest	வெளிப்படுத்துகிறது	To exhibit, to shew.
More fully	அதிக நிறைவாய்	With increased evidence or clearness.
Illustrious	பிரசித்தமான	Bright, noble, eminent.

EXERCISE 3RD.

He commanded him *to take* Isaac, *when he was about twenty-five years of age*, and offer him for *a burnt offering* upon Mount Moriah.

To take	எடுககிறது	To carry, bear, or lead away.
When he was about twenty-five years of age	அவனிருபதைநது வயசாயிருநதபொழுது	At the time of his being 25 years old.
A burnt offering	தகனபலி	A sacrifice made by fire.

EXERCISE 4TH.

Severe as the command was: though Isaac was his son, *his only son*, whom he loved with all the *affection* of *a tender father*.

Severe	கொடிய	Extreme, hard to be observed or done.
His only son	தனனொரே குமாரனை	His sole male-child.
Affection	அனபு	Fondness, love, kindness, good will.
A tender father	பட்சமுளள தகபபனை	A fond parent.

EXERCISE 5TH.

Though he was *the very son*, of whom *it was expressly said*, in Isaac shall thy seed be *called*, he *readily complied* with it.

The very son	அந்தக்குமாரனே	That precise or same child.
It was expressly said	தெளிவாகச்சொல்லப்பட்டது	It was plainly declared.
Shall be called	அழைக்கப்படும்	Shall be named or reckoned.
Readily	சீக்கிரமாய்	Instantly, without hesitation.
To comply	இணங்குகிறது	To yield to, to do as required.

EXERCISE 6TH.

He *reasoned* with himself, that God who had given him, *as it were* by *a miracle*, when *in the course of nature* there was no hope of children.

To reason with oneself	தன்னிலே யோசனைபண்ணுகிறது	To question, argue or debate in one's own mind.
As it were	அதுவிருந்தாற்போல	In a manner.
A miracle	அற்புதம்	A wonder, something above human power.
In the course of nature	சுபாவத்தின்வழியாய்	According to natural order.

EXERCISE 7TH.

Was able even *to raise him from the dead*, and therefore, being strong in faith, he *staggered* not.

Was able	வல்லவராயிருந்தார்	Had power sufficient.
To raise him from the dead	மரணத்தினின்றெழுப்புகிறது	To call him to life again.
To stagger	அநுமானிக்கிறது	To hesitate, to doubt.

EXERCISE 8TH.

He *rose early in the morning*, and took Isaac to the mountain, *the fatal knife* was in his hand.

To rise	எழுந்திருக்கிறது	To get up, to leave the couch or bed on which we sleep.
Early in the morning	அதிகாலமே	At the beginning of day, day-break.
The fatal knife	மரணத்தைச்செய்கிறகத்தி	The deadly knife with which he was to be slain.

EXERCISE 9TH.

His son lay *panting* upon the altar, and *he was just giving the deadly stroke* when an Angel *stayed* his hand.

To pant	பதைக்கிறது	To palpitate, to beat as the heart in fear.
He was just giving	கொல்லப்போகையில்	He was on the eve of letting his hand fall.
The deadly stroke	சாவெட்டு	The blow that would kill him.
To stay	பிடித்துக்கொள்ளுகிறது	To stop, to hinder, to prevent.

EXERCISE 10TH.

As he *looked round* in *surprise*, he saw *a ram* caught in *a thicket*.

To look round	சுற்றிப்பார்க்கிறது	To turn the eyes behind, or on all sides.
Surprise	ஆச்சரியம்	Wonder, astonishment.
A ram	மோத்தை	A male-sheep.
A thicket	அடர்த்தி	A close tuft of trees or bushes.

EXERCISE 11th.

And having *seized* it, he offered it for a burnt offering, *instead of his son*.

To seize	பிடிக்கிறது	To take, to catch hold of.
Instead of his son	அவன் குமாரனுக்குப்பதிலாக	In the room or place of his child.

EXERCISE 12th.

For this great act of faith and trust in *the Supreme Being*, Abraham was *honoured* with the *glorious* name of the Father of the faithful.

For this great act	இந்த பெரியசெய்கைக்கு	In consequence of this noble deed.
The Supreme Being	மேலான கடவுள்	God, who is supreme or highest in dignity and authority.
Was honoured	மகிமைப்படுத்தப்பட்டான்	Was greatly distinguished.
Glorious	சிறப்பு	Noble, excellent.

EXERCISE 13TH.

And God immediately *renewed* His promise to him, that He would bless him *very abundantly*, and *multiply* his family.

To renew	புதிதாககிறது	To repeat, to make again.
Very abundantly	சமபூரணமாய	Greatly, beyond measure.
To multiply	பெருகுவிககிறது	To cause to increase in number.

EXERCISE 14TH.

In thy seed (said He) shall *all the nations of the earth* be blessed, *because thou hast obeyed my voice.*

All the nations of the earth	பூமியிலுள்ள சாதிகளெலலாம	The whole human race, all people in the world.
Because thou hast obeyed	நீ கீழபபடிநதபடியினாலெ	Since thou hast done as thou wast commanded.

EXERCISE 15TH.

We are *taught* by this *instance* of obedience, to love God *above every thing* upon earth.

To be taught	கற்பிக்கப்படுகிறது	To be instructed.
Instance	திஷ்டாந்தம்	Occasion, example.
Above every thing	எல்லாவற்றிலுமதிகமாக	More than all things.

EXERCISE 16TH.

And *to resign*, with *a willing mind*, our *fortune*, our children, our *dearest comforts*, *whenever* He calls for them.

To resign	ஒப்பிக்கிறது	To yield, to give up.
A willing mind	மனப்பூர்த்தியாக	Freely, without hesitation.
Fortune	அதிஷ்டம்	Good success, possessions, wealth.
Dearest	மிகவுமப்பிரியமான	The most valuable or precious.
Comfort	ஆதரவு	Consolation, blessing.
Whenever	எப்பொழுதாகிலும்	At what time soever.

EXERCISE 17TH.

We cannot but *observe further*, that this particular *action, required* from Abraham.

To observe	அறிவிககிறது	To notice, to remark.
Further	மேலும	Besides, beyond this.
Action	செயகை	Deed, act.
Required	வேணடபபட	Demanded.

EXERCISE 18TH.

Was a *remarkable type* or representation of what was done *afterwards, as is supposed* upon the same mountain.

Remarkable	விசேஷிதத	Notable, observable.
Type	குறி	Emblem, figure, representation.
Afterwards	பினபு	In succeeding time, after the present period.
As is supposed	நினைததி ருககிறபடி	According to general opinion.

EXERCISE 19TH.

And *seems intended to point out* to him, and *to succeeding generations.*

Seems intended to point out	காடடுகிறதறகுயோ சனையாயகளளுது	Appears to be designed, or meant to shew, or represent.
Succeeding generations.	பினவருநதலைமு றைகள	Future offspring, progeny.

EXERCISE 20TH.

The particular *method* by which God *proposed to redeem mankind*, by offering up His only begotten Son Jesus Christ.

Method	வழி	Mode, means.
To propose	ஏறபடுதது கிறது	To scheme, plan or design.
To redeem	மீட்கிறது	To ransom, to recover from a fallen state.
Mankind	மனிதர்	The human race.

RECAPITULATION.

The Lord was pleased to make another trial of the faith and obedience of Abraham, or rather to manifest them more fully to the world; and make him an illustrious pattern to all posterity. He commanded him to take Isaac, when he was about twenty five years of age, and offer him for a burnt offering upon mount Moriah. Severe as the command was; though Isaac was his son, his only son whom he loved with all the affection of a tender father; though he was the very son of whom it was expressly said, "In Isaac shall thy seed be called;" he readily complied with it. He reasoned with himself, that God who had given him, as it were by a miracle, when in the course of nature there was no hope of children, was able even to raise him from the dead; and therefore, being strong in faith, he staggered not. He rose early the next morning and took Isaac to the mountain; the fatal knife was in his hand; his son lay panting upon the altar, and he was just giving the deadly stroke, when an angel stayed his hand. As he looked round in surprise, he saw a ram caught in a thicket; and having seized it, he offered it for a burnt offering, instead of his son. For this great act of faith and trust in theSupreme Being, Abraham was honoured with the glorious name of *Father of the faithful*; and God immediately renewed His promise to him, that He would bless him very abundantly, and multiply his family. "In thy seed (said He) shall all the nations of the earth be blessed, because thou hast obeyed my voice." We are taught by this instance of obedience, to love God above every thing upon earth, and to resign, with a willing mind, our fortune, our children our dearest comforts, whenever He calls for them. We cannot but observe further,

that this particular action required from Abraham, was a remarkable type or representation of what was done afterwards, as is supposed, upon the same mountain; and seems intended to point out to him, and to succeeding generations, the particular method by which God proposed to redeem mankind, by offering up His only begotten Son Jesus Christ.

Chapter 6th.

THE LIFE OF ISAAC.

EXERCISE 1ST.

The *peace* and *prosperity* of Abraham, were in in a few years ***disturbed by the death of Sarah.***

Peace	சமாதானம்	Without war, or disturbance; in a quiet state.
Prosperity	சுகம்	Success, good fortune.
To disturb	கலக்கிறது	To perplex, to disquiet.
By the death (of Sarah)	சாவினுலெ	In consequence of (Sarah's) death.

EXERCISE 2ND.

Whom he *buried* in the *cave* of Macpelah. After which, *considering* that *he was far advanced in years*.

To bury	புதைக்கிறது	To inter, to conceal beneath the earth, or in a cave.
Cave	கெவி	Cavern, den, any hollow place.
Considering	சிந்தித்து	Thinking upon, calling to mind.
He was far advanced in years	மிகுந்த வயசை யடைந்திருந்தார்	He was grown very old.

EXERCISE 3RD.

And being *desirous* of seeing his son Isaac *happily married*, he sent a *faithful servant* into Mesopotamia.

Desirous	ஆசையுள்ள	Anxious, wishful.
Happily	சுகமாய்	Fortunately, in a state of felicity.
Married	விவாகம்பண்ணின	United to a woman in marriage.
Faithful	விசுவாசமுள்ள	Honest, upright.
Servant	வேலைக்காரன	One in a state of subjection.

EXERCISE 4TH.

To seek a wife for him *among his own kindred*; for he did not *approve* of the women *of that country*, in which he lived, because they were *idolaters*.

To seek	தேடுகிறது	To search for, to go to find.
Among his own kindred	அவனுடைய உறமுறைககுளளெ	Out of his relations.
To approve	மெசசுகிறது	To like, to regard with favour.
Of that country	அநத ஊரிலுடைய	Belonging to the said land, or nation.
Idolaters	விககிரகபததிககாரர்	Worshippers of images.

EXERCISE 5TH.

The servant, being *guided* by *Providence*, *brought home* Rebekah, the *daughter* of Bethuel, the nephew of Abraham, and Isaac *took her to wife*.

To guide	வழிகாடடுகிறது	To direct the way.
Providence	தெயவசெயல	Divine superintendence.
To bring home	வீடடுககுககொணடுபோகிறது	To carry back to the house.
Daughter	மகள	Female child.
Took her to wife	கலியாணமபணணிககொணடான	Married her.

EXERCISE 6TH.

The good *old man* saw them *flourishing* in *plenty* and *happiness*.

An old man	கிழவன	An aged man, or one far advanced in years.
Flourishing	செழிபபுளள	Prospering.
Plenty	பரிபூரணம	Abundance, fruitfulness.
Happiness	பாககியம	Felicity, bliss.

EXERCISE 7TH.

And at length, having *quitted this world* to go to God, whom he had faithfully *served*, he was buried in the cave *near his beloved Sarah*.

To quit this world	இநத லோகததைததுறககிறது	To die, to depart this mortal life.
To serve	சேவிககிறது	To worship and obey.
Near his beloved Sarah	தனககுபபிரியமான சாரா வுககருகெ	Close by Sarah who was dear to him in life.

EXERCISE 8TH.

Some time after the death of Abraham a se-***vere famine raged*** through the land of Canaan.

Some time after the death of Abraham	ஆபிர்காமிறநதுபோயசிலகால ததுககுபபின	A long while after Abraham's decease.
Severe	கடினமான	Hard, oppressive.
Famine	பஞசம	Dearth, scarcity of food.
To rage	முமமரிககிறது	To act furiously, or with destructive violence.

EXERCISE 9TH.

And Isaac, ***in order to avoid*** the ***distress***, went into Gerar, ***in his way*** toward Egypt.

In order to avoid	விலக குமபடிககு	That he might shun or escape.
Distress	இடுககண	Calamity, misfortune.
In his way	தான நடநத வழியிலெ	In the road he was travelling.

EXERCISE 10TH.

There the Lord *appeared unto him*, and commanded him to dwell in that land, *assuring him* that He would *exceedingly increase* both his family and *possessions*.

Appeared unto him	அவனுககுபபிரசனனமானார்	Became visible before him.
Assuring him	அவனுககு நிசசயஞசெயது	Giving him a firm promise.
Exceedingly	மிகவும	Greatly, to a great degree.
To increase	அதிகபபடு கிறது	To augment, to multiply.
His possessions	அவனாஸ திகள	His property, whatever he had.

EXERCISE 11TH.

And *renewing* to him *that grand promise* of the *Messiah*, In thy seed shall all the nations of the earth he blessed.

To renew	புதிதாககிறது	To repeat, to say or do again.
That grand promise	அந தமுககியமான வாககுததத் தம	That great blessing offered or contained in these words.
Messiah	கிறிஸதுவென பவர்	The Christ, He who was anointed to save the world.

EXERCISE 12TH.

There he *sowed corn*, and *received in the same year, an hundred fold.*

To sow	விதைககிறது	To cast into the ground.
Corn	தானியம	Seeds which grow in ears, grain.
To receive	அறுககிறது	To obtain, to reap, to gather in.
In the same year	அநத வருஷததிலெயெ	In the year in which he sowed.
An hundred fold	நூறத தனை	A hundred times more than he sowed.

EXERCISE 13TH.

And his servants and cattle increased *in such abundance*, that *people envied his prosperity* and *began to fear* his power.

In such abundance	அதது தனை சமபூரணமாய	In so great plenty.
People	சனஙகள	Men, persons in general.
To envy	காயகிறது	To hate another for excellence or success.
His prosperity	அவனவாழவு	His success or good fortune.
Began to fear	பயபபட தொடஙகினா	Began to dread.

EXERCISE 14TH.

Therefore Abimelech their King, in order *to satisfy his subjects*, *desired him*, in *a friendly manner*.

To satisfy	சமாதானம பணணுகிறது	To content, to appease.
His subjects	தனனுடைய குடிகளை	The people under his dominion.
Desired him	அவனைவேண டிககொணடான	Asked, or besought him.
In a friendly manner	சிநேகிதமாய	In an amicable way.

EXERCISE 15TH.

To leave the City and *seek out some other habitation*.

To leave the city	படடணததைவிடடுபபோகிறது	To quit the town.
To seek out	தேடுகிறது	To look for.
Some other habitation	வேறேகுடியிருபபு	Another dwelling.

EXERCISE 16TH.

Accordingly *he retired* to *the valley* of Gerar, and afterwards *removed* to Beersheba, where *he fixed his abode*, and built an altar to the Lord.

He retired	போயவிடடான	He departed or withdrew.
The valley	பளளததாககு	The low ground between hills.
To remove	அகலுகிறது	To go from one place to another.
He fixed his abode	நிலைததிருநதான	He took up his residence or habitation.

EXERCISE 17TH.

Isaac and Rebekah had two sons, *who were named*, Esau and Jacob. Esau *the eldest* was a *cunning hunter*.

Who were named	பேர் கொண்டவர்கள	Who were called by name.
The eldest	மூததவன	The first born.
Cunning	தநதிரமுளள	Crafty, knowing.
Hunter	வேடடைககாரன	One who chases wild animals.

EXERCISE 18TH.

But Jacob was a *plain man*, of a *gentle disposition*, and *employed* himself in *domestic affairs*.

Plain man	தநதிரமிலலாதவன	Artless, simple, void of ornament.
Gentle	சாநதமுளள	Mild, peaceable.
Disposition	குணம	Temper of mind.
To employ	வேலையிடுகிறது	To exercise, to keep at work.
Domestic affairs	வீடடின காரியஙகள	The business of the house, household matters.

EXERCISE 19TH.

One day Esau, returning *from the fields very hungry* and *tired*, *earnestly desired* some *pottage* which Jacob was *preparing* for himself.

From the fields	வயலவெளிகளிலிருநது	Out of the open and cultivated grounds.
Very hungry	மிகவுமபசியுளள	Greatly in want of food.
Tired	இளைபபாய	Wearied, fatigued.
Earnestly	மிகவும	Eagerly, desirously.
To desire	விருமபுகிறது	To wish for, to beg.
Pottage	ஒருபோசனம	Any thing boiled for food, broth.
To prepare	ஆயிததபபடுகிறது	To make ready.

EXERCISE 20TH.

Jacob *asked him* for his *birthright in exchange.*

Asked him	அவனைக்கேட்டுக்கொண்டான்	Requested of him.
Birthright	தலைச்சன்பிள்ளையின் சுதந்திரம்	The rights and privileges to which the eldest son was born.
In exchange	மாற்றிக்கொள்ளுதலில்	In commutation or barter.

EXERCISE 21ST.

Now the particular *blessing* of his father Isaac, and the *special* promises of God, concerning the land of Canaan, and the *descent* of Christ, were *annexed* to his birthright.

Blessing	ஆசீர்வாதம்	Benediction, pronouncing happiness on any one.
Special	விசேஷமான	Peculiar, particular.
Descent	சந்ததி	Birth, process of lineage.
Annexed	கூட்ட	Added, joined to, connected with.

EXERCISE 22ND.

But Esau, being wholly given up to *hunting* and *sporting*, and of a *loose* and *profane* disposition.

To hunt	வேடடையாடு கிறது	To pursue or search, to chase.
To sport	மகிழசசியாகிற து	To divert oneself, to make merry.
Loose	விரகமுளள	Unchaste, wanton, lewd.
Profane	தெயவகாரியஙக ளை யெணணாத	Impious, irreligious, ungodly.

EXERCISE 23RD.

Set little value upon it, and *readily* exchanged it for the *mess* of pottage which he so *greedily longed for*.

To set little value upon any thing	அறபமாயெ ணணுகிறது	To regard any thing as of trifling importance.
Readily	தடையிலலாமல	Without hesitation, or delay.
Mess	போசனம	A dish of meat, a quantity of food.
Greedily	போராசையாய	Eagerly, ravenously.
To long for	வாஞசிககிறது	To hunger after, to desire earnestly.

EXERCISE 24TH.

Thus also does every ***unthinking sinner*** ; he ***sells*** his birthright for a mess of pottage, and ***a morsel of meat.***

Unthinking	நினைவுகொள்ளாத	Thoughtless, without consideration.
Sinner	பாவி	One at enmity with God, a criminal, an offender.
To sell	விற்கிறது	To give for a price, to vend.
A morsel of meat	ஒருகவளமிறைச்சி	A small quantity of food.

EXERCISE 25TH.

For present ***momentary gratification***, he gives up the blessing of his heavenly father, and ***parts with*** his eternal ***portion in the kingdom of glory.***

Momentary	ஒருநிமிஷ	Lasting for a moment, or short space of time.
Gratification	மகிழ்ச்சி	Pleasure, delight.
To part with	விட்டுவிடுகிறது	To give up, to resign.
Portion	பங்கு	Part, allotment, share.
In the kingdom of glory	மகிமையுள்ள இராச்சியத்திலெ	In heaven, the glorious habitation of God and saints.

EXERCISE 26TH.

After several years, Isaac, who was *ignorant* of the *contract* between his sons, being very *old* and *blind*, and *apprehending* that his death was near.

Ignorant	அறியாத	Unacquainted with.
Contract	உடமபடிககை	Bargain, agreement.
Old	மிகுநதவயசுளள	Far advanced in years, aged.
Blind	குருடாடடமுளள	Unable to see, deprived of sight.
To apprehend	உணருகிறது	To think, to conceive in the mind.

EXERCISE 27TH.

Sent Esau *to get* some *venison*, and *dress* it; with a promise, that *after he had eaten* it, he would give him his blessing.

To get	சமபாதிககிறது	To obtain, to catch, to procure.
Venison	மானிறைசசி	The flesh of deer.
To dress	சமைககிறது	To prepare for eating.
After he had eaten	அவன சாபபட பினபு	When he had finished his repast.

EXERCISE 28TH.

Rebekah heard the words of Isaac; and having an *extraordinary affection* and *fondness* for Jacob, she dressed *a kid*, with *savoury sauce*.

Extraordinary	அபுருப மான	Remarkable, uncommon.
Affection	அனபு	Love, good-will, attachment.
Fondness	பட்சம	Foolish tenderness.
A kid	ஆடடுககுடடி	The young of a goat.
Savoury	நலலருசியுளள	Pleasing to the taste, well flavoured.
Sauce	சாறு	Something eaten with food to improve its taste.

EXERCISE 29TH.

And *covered* his *neck* and hands with the *skin* of the kid, because Esau's hands were *hairy*, and sent him to his father. Isaac was deceived by these means, and *mistaking* Jacob for Esau, gave him his blessing.

To cover	மூடுகிறது	To spread over.
Neck	கழுதது	The part between the head and body.
Skin	தோல	The hide, the natural covering of the flesh.
Hairy	மயிருளள	Covered with hair.
To mistake	தபபாய நிதா ணிககிறது	To err in judgment, to think wrong.

EXERCISE 30TH.

As soon as Jacob was gone out *from the presence of* his father, Esau *returned;* and *having found* that his brother had *gained* the blessing.

From the presence of	முகத்திலிருந்து	From before his face.
To return	திரும்பிவருகிறது	To come back.
Having found	அறிந்து	Having learnt, or understood.
To gain	சம்பாதிக்கிறது	To obtain, to procure.

EXERCISE 31ST.

He cried out, is he not *rightly* named Jacob? (that is *supplanter)* for he supplanted me twice: *he took away* my birthright, and now he hath taken away my blessing.

He cried out	அவன் கூக்குரலிட்டான்	He bewailed, he made loud lamentation.
Rightly	நியாயமாய்	Properly, truly.
Supplanter	துரீபங்காளி	One who displaces another; or deprives him of his right.
He took away	எடுத்துக்கொண்டான்	He got possession of in an unlawful manner.

EXERCISE 32ND.

Stung with penitent *remorse* for his folly, he *intreated* his father, *hast thou but one blessing?* bless me, even me also, O my father.

Stung	வருநதி	Wounded in mind, distressed.
Remorse	மனஸ்தாபம	Sorrow, pain of guilt.
To intreat	வேணடிககொளளுகிறது	To beg earnestly, to supplicate.
Hast thou but one blessing	ஒரே ஆசீர்வாதநதானே உமமிடததிலிருககிறது	Have you only one benediction.

EXERCISE 33RD.

But his repentance *came too late;* therefore *he is said* to find *no place for repentance*, though he sought it *carefully with tears.*

Came too late	ஏறறகாலததிலே வரவிலலை	Arrived after the proper time, delayed too long.
He is said	அவனைககுறிதது சொலலியிருககுது	It is said of him.
No place for repentance	குணபபடுதறகு இடமிலலை	No time or opportunity to repent.
Carefully	சாககிரதையாய	Vigilantly, attentively.
With tears	கணணீரோடே	Weeping, sorrowing.

EXERCISE 34TH.

For the blessing was given to Jacob, and *not to be recalled; I have blessed him*, says Isaac, *yea*, and *he shall be blessed*.

Not to be recalled திருப்பப்படாது	Impossible to be revoked.
I have blessed him அவனையாசீர்வதிததேன	I have given him the benediction.
Yea ஆம	So it is, surely, truly.
He shall be blessed அவன ஆசீர்வதிககபபடுவான	The blessing shall rest upon him.

EXERCISE 35TH.

Rebekah and Jacob are *not to be commended for deceiving* Isaac. The method pursued by them, *in order to obtain* the blessing, was *inconsistent with truth and honesty*.

Not to be commended ஒததுககொளளபபடாத	Cannot be approved.
For deceiving வஞசிககிறதுககு	That they cheated, on account of imposing upon.
In order to obtain அடையுமபடிககு	That they might gain possession of.
Inconsistent with truth and honesty சததியததுககுங கிரகஸ்தமாாககததுககுநதகாத	Incompatible with, or contrary to veracity and probity.

EXERCISE 36TH.

And we should never *tell lies, whatever advantage may be expected* from them.

To tell lies	பொயயகளசொலலுகிறது	To lie, to say what is not true.
Whatever advantage may be expected	எனனவாதாயம வருமெனறு தோனறுமாகிலும	Any kind of benefit whatsoever that shall be looked for, or calculated on.

EXERCISE 37TH.

Indeed the blessing *was intended for Jacob*, by the *sovereign purpose* of God: and Rebekah knew it.

Indeed	நிசசயமாய	In truth, truly.
Was intended for Jacob	இயாககோபுககுக் கொடுககயோசனையாயிருநதது	It was meant that Jacob should receive it.
Sovereign	பிரதானமான	Supreme, highest in authority.
Purpose	நிர்ணயம	Intention, design.

EXERCISE 38TH.

For *it had been revealed to her, before her sons were born,* that the younger should be *preferred* to the elder.

It had been revealed to her அவளுககுவெளி ப்படுததபபடடிருநதது	It was before made known unto her.
Before her sons were born அவளுடையகுமா ரர்கள பிறககுமுனனே	Previous to the birth of her sons.
To be preferred அதிகரி ககிறது	To be advanced or set above another.

EXERCISE 39TH.

Therefore *instead of deceiving and imposing upon her husband,* in this matter, *she should have waited patiently,* till God had been pleased *to bring it about* in his own time, and in his own way.

Instead of imposing upon her husband அ வளுடையபுருஷனுககுப் பொயசொலலுகிறததுக்கு. ப்பதிலாக	Rather than cheat the man to whom she was married.
She should have waited patiently அவளபொ றுமையாயககாததிருகக வேணடுவதாயிருநதது	She ought to have remained quietly, or staid with patience.
To bring it about சமப விககபபணணுகிறது	To cause it to happen.

EXERCISE 40TH.

He thought proper, however, to let the blessing pass in this manner; for He *over-rules* the schemes and *contrivances* of *short sighted mortals*, and makes them *subservient* to His own wise and gracious purposes.

To over-rule	மேலாளுகி றது	To govern, to influence with predominant power.
Contrivances	தநதிரஙகள	Schemes, projects.
Short sighted	பார்வை குறைநத	Seeing a little way.
Mortals	மரணததுககுள ளானவர்கள	Mankind, beings subject to death.
Subservient	உதவியான	Subordinate, instrumentally useful.

RECAPITULATION.

THE peace and prosperity of Abraham were in a few years disturbed by the death of Sarah, whom he buried in the cave of Macpelah; after which, considering that he was far advanced in years, and being desirous of seeing his son Isaac happily married, he sent a faithful servant into Mesopotamia, to seek a wife for him among his own kindred; for he did not approve of the women of that country in which he lived, because they were idolaters. The servant, being guided by Providence, brought home Rebekah, the daughter of Bethuel, the nephew of Abraham, and

Isaac took her to wife. The good old man saw them flourishing in plenty and happiness, and at length, having quitted this world to go to God, whom he had faithfully served, he was buried in the cave near his beloved Sarah.

Some time after the death of Abraham, a severe famine raged through the land of Canaan; and Isaac, in order to avoid the distress, went unto Gerar, in his way towards Egypt. There the Lord appeared unto him, and commanded him to dwell in that land; assuring him, that He would exceedingly increase both his family and his possessions, and renewing to him that grand promise of the Messiah; "In thy seed shall all the nations of the earth be blessed."

There he sowed corn, and received in the same year an hundred fold; and his servants and cattle increased in such abundance, that people envied his prosperity, and began to fear his power: therefore Abimelech, their king, in order to satisfy his subjects, desired him, in a friendly manner, to leave the city, and seek out some other habitation. Accordingly Isaac retired to the valley of Gerar, and afterwards removed to Beersheba, where he fixed his abode, and built an altar to the Lord.

Isaac and Rebekah had two sons, who were named Esau and Jacob. Esau the eldest, was a cunning hunter; but Jacob was a plain man, of a gentle disposition, and employed himself in domestic affairs. One day, Esau returning from the fields very hungry and tired, earnestly desired some pottage, which Jacob was preparing for himself; and Jacob asked him for his birthright in exchange. Now the particular blessing of his father Isaac, and the special promises of God concerning the land of Canaan, and the descent of Christ, were annexed to his brithright: but Esau being wholly given up to hunting and sporting, and of a loose, profane disposition, set little value upon it, and

readily exchanged it for the mess of pottage, which he so greedily longed for. Thus also does every unthinking sinner; he sells his birthright for a mess of pottage, and a morsel of meat; for present momentary gratification, he gives up the blessing of his heavenly father, and parts with his eternal portion in the kingdom of glory.

After several years, Isaac, who was ignorant of the contract between his sons, being very old and blind, and apprehending that his death was near, sent Esau to get some venison, and dress it; with a promise, that after he had eaten, he would give him his blessing. Rebekah heard the words of Isaac, and having an extraordinary affection and fondness for Jacob, she dressed a kid with savoury sauce, and covered his neck and hands with the skin of the kid, because Esau's hands were hairy, and sent him to his father. Isaac was deceived by these means; and, mistaking Jacob for Esau, gave him his blessing.

As soon as Jacob was gone out from the presence of his father, Esau returned: and, having found that his brother had gained the blessing, he cried out, "Is he not rightly named Jacob? (that is, a supplanter) for he supplanted me twice; he took away my birthright, and now he hath taken away my blessing." Stung with penitent remorse for his folly, he intreated his father, "Hast thou but one blessing? bless me, even me also, O my father." But his repentance came too late; therefore he is said to find no place for repentance, though he sought it carefully with tears. For the blessing was given to Jacob, and not to be recalled; "I have blessed him, says Isaac, yea, and he shall be blessed."

Rebekah and Jacob are not to be commended for deceiving Isaac. The method pursued by them, in order to obtain the blessing, was inconsistent with truth and honesty; and we should never tell lies,

whatever advantage may be expected from them. Indeed, the blessing was intended for Jacob, by the sovereign purpose of God, and Rebekah knew it: for it had been revealed to her, before her sons were born, that the younger should be preferred to the elder. Therefore, instead of deceiving and imposing upon her husband in this matter, she should have waited patiently, till God had been pleased to bring it about, in his own time and in his own way. He thought proper, however, to let the blessing pass in this manner; for He over-rules the schemes and contrivances of short sighted mortals, and makes them subservient to his own wise and gracious purposes.

Chapter 7th.

EXERCISE 1st.

Esau was full of *resentment* and fury against Jacob, for having deprived him of his birthright and blessing, and *threatened to kill him*. But Rebekah, having been informed of his threats, *in order to prevent the mischief*, persuaded Isaac to send Jacob to Padan-Aram, to get a wife *among his relations*.

Resentment குரோதம	Deep sense of injury.
Threatened to kill him கொலவேனெனறுபயமுறுததினை	Menaced to put him to death.
In order to prevent the mischief கேடடைவிலக்கிக்கொளள	To obviate the evil.
Among his relations அவனுட உறமுறையாருககுளளே	Amongst his kinsfolk.

EXERCISE 2ND.

Accordingly Jacob, having received the direction and blessing of his father, ***set out upon his journey***; and, at a place called Luz, in the land of Canaan, ***as he was sleeping in a field*** with his head upon a stone, he ***dreamed***, and saw a great ***ladder***, which reached from earth to heaven: and the angels of God ***ascended*** and ***descended*** upon it.

Set out upon his journey பயணமாய்ப்போகப் புறப்பட்டான்	Began to travel.
As he was sleeping in a field வெளியிலே தூங்கிறபொழுது	While he was reposing in an open place.
To dream கனாக்காணுகிறது	To have the representation of something in sleep.
Ladder ஏணி	A frame made with steps between two upright pieces of wood, for climbing.
To ascend ஏறுகிறது	To move upward.
To descend இறங்குகிறது	To move downward.

EXERCISE 3RD.

God himself appeared above the ladder, and promised to give him ***the land whereon he lay***; that He would be with him, and keep him ***whithersoever he went***; that his posterity should be ***numerous as the dust of the earth***; and that all the families of the earth should be blessed through him; the Messiah, or Christ, ***being to be born*** of one of his descendants.

The land whereon he lay அவன படுததிருநத பூமி	The place on which he rested.
Whithersoever he went அவனபோனவிடமெஙகு ம	Where-ever he should go.
Numerous as the dust of the earth பூமியின துளபோலததிரளான	Countless as the particles of the ground reduced to powder.
Being to be born பிறகக விருககிற	About to spring from.

EXERCISE 4TH.

Jacob, ***as soon as he awaked***, with ***awful reverence*** and ***pious gratitude***, set up the stone on which he slept, and poured oil upon it; and called the name of the place Bethel, ***that is to say***, the house of God.

As soon as he awaked அவன விழிததவுடனெ	Immediately that he arose out of sleep.

Awful reverence பயத தொடுகூடியவணககம Solemn veneration.

Pious gratitude தெயவப பகதியுளள நனறியறிதல Devout expression of thankfulness.

That is to say அதுககுஅர ததமெனனவெனறல The meaning of which is as follows.

EXERCISE 5TH.

He then pursued his journey, till he arrived at the house of Laban, the brother of Rebekah, *who entertained him with great kindness.* Laban had two daughters, Leah and Rachel.

He then pursued his journey அவன அபபுறந தனபயணததைஅநுசரித தான He afterwards continued his route.

Till he arrived at &c. வந துசேர்நதவரைககும Until he reached.

Who entertained him அ வனைஉலலாசமபணணினன Who treated him hospitably.

With great kindness மி குநதபயவாய With much affection and liberality.

EXERCISE 6TH.

Jacob soon shewed *a particular affection* for the youngest; and, *being desirous of marrying her*, agreed with her father *to take care of his flocks, as a shepherd*, seven years for her.

A particular affection விசேஷமான அனபு An extraordinary love or attachment.

Being desirous of marrying her அவளைக்கலியாணம்பண்ண ஆசையாகி — Being very anxious to have her for his wife.

To take care of his flocks அவனுடைய ஆட்டுமாடுகளைப்பார்த்துக் கொள்ள — To attend, feed and protect his sheep.

As a shepherd ஆயடையனாக — Like one devoted to the employment of a shepherd.

EXERCISE 7TH.

But *at the expiration of the time*, Laban, *by an artifice, obliged him to marry* Leah; and excused it by saying, " It must not be so done in our country, to give the younger before the first-born." He promised, however, to give him Rachel also, *if he would serve him seven other years*.

At the expiration of the time கெடுசென்று போனபொழுது — When that period had elapsed.

By an artifice தந்திரத்தினாலே — By a stratagem.

He obliged him to marry her அவளைக்கலியாணஞ்செய்யக்கட்டாயம்பண்ணினான் — He compelled him to take her to wife.

If he would serve him அவன் தனக்கு ஊழியஞ்செய்தால் — Provided he would continue to work for him.

Seven other years பின்னுமேழு வருஷம் — Seven years more.

EXERCISE 8TH.

To this Jacob *readily agreed*, and took Rachel also to wife. In those days, *because there were but few inhabitants in the world*, men had more wives than one, and *near relations* were married to each other; but as the world became *more populous*, this practice was reformed, and afterwards such marriages were forbidden.

Readily agreed	மனப பூர்வமாயசசமமதிததான	Freely consented to the conditions offered.
Because there were but few inhabitants in the world	லோகததிற்சிலசனஙகளெயிருநதபடியினாலெ	In consequence of there being only a small number of people on the earth.
Near relations	கிடடின உறமுறையார்	Persons closely allied by birth to each other.
More populous	அதிக சனஙகளுளள	More numerously peopled.

EXERCISE 9TH.

The prudent and *industrious management* of Jacob was so favoured by *Providence*, that *every thing which he took in hand* prospered. His family also increased, he had twelve sons and one daughter called Dinah, the two youngest sons, Joseph and Benjamin, *were born of his beloved wife* Rachel.

Industrious management	சாகிருதையான விசாரிபபு	Diligent direction.
Providence	தெயவசெயல	Divine superintendence.

Every thing which he took in hand அவனகை தொட்டதெலலாம	Whatever work he undertook to perform.
Were born of his beloved wife அவனபிரியமா னமனைவிககுப்பிறநதாரகள	Were brought forth by his favorite wife.

EXERCISE 10TH.

Being desirous of *making some provision* for his children, *he purposed to return* to his father's house, but Laban *having experienced the good effects of Jacob's past care*, engaged his further service *by giving him a share of the cattle*. After which the substance of Jacob increased exceedingly, so that he became master of many flocks and herds; the hand of the diligent maketh rich.

To make provision சம கிரியையசேர்ககிறது	To prepare beforehand, to lay up in store.
He purposed to return திருமபிபபோக நிர்ணயமப ணணினான	He intended to go back.
Having experienced the good effects of his care அவனசாககிரதையி னால நலலபலவினைககணட படியால	Having seen the advantages, or profitable results.
By giving him a share of the cattle ஆடுமாடு களில ஒருபஙகையவனுக குககொடுககிறதினாலெ	By presenting him with a portion of his flocks and herds.

EXERCISE 11TH.

At length perceiving that Laban was *envious at his prosperity*, and that *his countenance was not towards him* as before, he resolved *to depart from him*; and accordingly *set out in a private manner* with his family, and all that he had.

Envious at his prosperity தனவாழவைபபார்த துபபொறாமையுளளவனாய	Distressed to see his good fortune, or success.
His countenance was not towards him தன பேரிலெயவனுடையமுக க்களையிலலை	He did not look favourably upon him.
To depart from him அவனவிடடுபபோக	To leave him.
Set out in a private manner அநதரஙகமாய பபுறபபடடான	Began his journey secretly.

EXERCISE 12TH.

Laban, however *followed and overtook him*; but *after some expostulation*, *a covenant of peace* was made between them and *they parted in friendship*.

Followed and overtook him பினதொடாநது அவ னைபபிடிததுககொணடான	Pursued and came up with him.
After some expostulation சிலமுறையீடுகளாட நதபினபு	When he had questioned him some time.

A covenant of peace ச மாதானவுடமபடிக்கை.	An amicable contract.
They parted in friendship சிநெகிதமாயபபிரிந துபோனார்கள.	They separated with mutual good will towards each other.

EXERCISE 13TH.

As Jacob pursued his way, he recollected the anger of his brother Esau (who then lived at Mount Seir in the land of Edom) and therefore sent a kind *conciliating message* to him; but the *messengers* soon returned with the *alarming news*, that Esau was coming to meet him with four hundred men.

As Jacob pursued his way இயாககொபுபினனு மவழிநடநதபொழுது	While Jacob was on the road.
He recollected the anger கோபமவனுககு ஞாபகமாயிறறு	He remembered the rage.
Conciliating message சமாதானமுணடாககுமப டிககானதூது	An errand calculated and intended to make reconciliation.
Messenger தூதன	A carrier, one that takes a message, or goes on an errand.
Alarming news திகிலுள ளாககுகிறசமாசாரம	Terrifying intelligence.

EXERCISE 14TH.

Being afraid of his Brother's resentment, and *anxious for his tender family*, he applied to Him, *who alone is able to save*, and *prayed earnestly for deliverance*.

Being afraid of his brother's resentment தன தமைமய னுடையகுரோத த்துககுபபயபபடடு	Dreading the anger of his brother.
Anxious for his tender family பெலயீனமானத னுடைய சமுசாரத்துக் காககககவலைபபடடு	Uneasy & careful about his delicate and weak wives and young children.
To Him who alone is able to save ஒருவரே இரட்சிகக வல்லமையுளள வர்யாரோ அவருககு	Who only can deliver.
He prayed earnestly for deliverance இரட்ச கததுககாக மிகவும்வேண டிககொணடான	Begged eagerly to be saved.

EXERCISE 15TH.

The Almighty was pleased to give him *a sign or token of the success of his prayer*; for *He sent an angel* who *wrestled* with Jacob, *and permitted him to prevail.*

A sign of the success of his prayer அவனு டையவிணணபபமபலித ததறகடையாளம	A token that his petition was heard & would be answered as he wished.

He sent an Angel ஒரு தெயவதூதனைய னுபபினார்	He despatched a heavenly messenger.
To wrestle போராடுகிறது	To struggle, to contend.
He permitted him to prevail அவனமேலிடுதற குவிடைகொடுத்தார்	He allowed him to overcome.

EXERCISE 16TH.

Upon which the Angel said thy name *shall be called no more Jacob*, but *Israel*; for as a prince *hast thou power with God, and with men also shalt thou prevail.*

Upon which அதினபேரில	Consequently, for which reason.
Shall be called no more Jacob இனிமேலுனபெயர் இயாகொபு எனறு அழைககபபடவேணடியதிலலை	In future your name shall not be Jacob.
Israel இஸராவேல	A name signifying a prince of God, or prevailing with God.
Hast thou power with God, & with men also shalt prevail பராபரனோடும மனுஷரோடும போராடிமேலிடுவாயெனறார்	As thou hast struggled with God and overcome, so shall you prevail over the men that oppose you.

EXERCISE 17TH.

Jacob *divided his flock into several parts*, and sent some before him, *with instructions, to his servants*, that *upon meeting Esau* they should offer them *as presents in his name*.

Divided his flock into several parts தனனுட மெநதையைசசில பிரிவுக ளாகபபிரிததுபபோடடான	He separated his sheep and goats into various smaller flocks.
With instructions to his servants தனவேலைக காரர்களுககு கறபணையுட னெ	With directions to those that had the care of the cattle.
Upon meeting Esau ஏசாவெபபணிநதிவளசநதித போது	When they should see Esau coming towards them.
As presents in his name தனபெயரினாலெ வெகுமானமாக	As gifts from him.

EXERCISE 18TH.

And speak *in a gentle and respectful manner* to him. *A soft answer turneth away wrath*.

In a gentle and respectful manner சாநத மாயும வணககமாயும	Mildly and with reverence.
A soft answer turneth away wrath சாநதமான மறுததிரமகோபததைததீ ர்ககும	A gentle reply will quench the anger of another.

EXERCISE 19TH.

The heart of Esau was melted into peace and love by this kind, respectful conduct; *he ran to meet Jacob* with all the affection of a brother, *embraced and kissed him.*

The heart of Esau was melted into peace and love ஏசாவினமனஞசமா தானமு மனபுமுளளதாக க்கலாநதது	The anger of Esau was changed into amity and affection.
He ran to meet Jacob இயாகெகாபை சநதிகக ஓடினான	He went towards Jacob with haste.
He embraced and kissed him அவனையணைநது முததியிடடுககொணடான	He clasped him to his breast and saluted him.

EXERCISE 20TH.

And *after some friendly conversation, they parted. When a man's ways please the Lord,* he maketh even his enemies to be at peace with him.

After some friendly conversation சிலநேச முளள சமபாஷிணைககுப பிறபாடு	When they had done discoursing in a quiet & affectionate manner.
They parted பிரிநதார்கள	They separated.
When a man's ways please the Lord ஒருவ னடததை கர்ததாவுககுச சநதுஷடியாகிறபோது	When any one behaves himself according to the will of God.

EXERCISE 21st.

Jacob journeyed to Succoth, and from thence to Salem, where *he built an altar to God.* While he abode there his daughter Dinah, *out of a silly curiosity* to see the young women of the country, and *the fashions of the place.*

He built an altar to God பராபரனுக்கு ஒரு பெலிபீடங்கட்டினான்	He erected a place on which to offer sacrifices to the Lord.
Out of a silly curiosity புதுமையீனமான ஆவல் தன்மையினாலே	From a vain and idle inquisitiveness.
The fashions of the place அவ்விடத்தியவழக்கங்களை	The forms and customs of that town, or country.

EXERCISE 22nd.

Went to a festival at Shechem; where *her beauty captivated a young prince* named Shechem, *who carried her away by force* and *defiled her.*

Went to a great festival பெரியபண்டிகைக்குப்போனாள்	She visited a public feast or general entertainment.
Her beauty captivated a young prince அவளிடசவுந்தரியமொருவாலிபராசகுமாரனைச்சிறைப்படுத்தினது	Her elegance charmed the king's youthful son.

Who carried her away by force பலவநதமாய வளை பெயடுததுககொணடு போனான — He took her off violently and without her consent.

Defiled her அவளைககற பழிததுபபோடடான — Violated her chastity.

EXERCISE 23RD.

The young man indeed *would afterwards have married her*, but *her brothers resented the injury* to *such a degree*, as to kill Shechem and the men of the city, and to take the women and children *captives*.

Would afterwards have married her பிறபாடு அவளைககலியாணமபணணிக கொணடிருபபான — After he had defiled her he wished to make her his wife.

Her brothers resented the injury அவளுடைய சகொதரர்கள அநதபிழைச கருககுரோதஞ செயதார்கள — Her brethren took ill the wrong he had done her.

To such a degree அது ககுததகக அதிகமாய — With so great severity.

Captives சிறைகளை — Slaves, prisoners taken in war.

EXERCISE 24TH.

Jacob was grieved at this furious and cruel proceeding of his Sons; and *from an apprehension that the inhabitants of the land would revenge it upon his family,* removed his habitation.

Jacob was grieved at this furious and cruel proceeding இநதமூர்க கடுஙகொடுமையுமானநட ததையைககுறிதது இயாக கொபுவிசனபபடடான	This violent and bloody act filled Jacob with sorrow.
From an apprehension that the inhabitants of the land would revenge it upon his family அநததேசததின குடி யானவர்கள தனகுடுமபத தைவெகுசிபபார்களென னறபயததினாலெ	Fearing that the people of that country would do to his wives and children, as his sons had done to the Shechemites.

EXERCISE-25TH.

And went by the direction of God, to Bethel, and from thence to his father, *to the city of Hebron, in the plain of Mamre.*

And went by the direction of God பராபருத தாவினாலெபொனான	He departed as the Lord commanded.
To the city of Hebron எபிரொனெனனிற படட ணததிகு	Unto the town called Hebron.
In the plain of Mamre மமரெயெனனிறவெளியிலெ	In an open Country named Mamre.

EXERCISE 26TH.

When *about fifteen years afterwards*, Isaac *being one hundred and eighty years old*, died, and was *buried by his sons* Esau and Jacob.

About fifteen years afterwards பதினைந்து வருஷத்துக்குபபினபு	Near fifteen years after his arrival there.
Being one hundred & eighty years old, died ௱௮௰ - வயசிருநதிருநது போனான.	He died at the age of 180 years.
Was buried by his sons தனகுமாரராலே படக்கமபண்ணபபடடான	His sons interred him.

RECAPITULATION.

Esau was full of resentment and fury against Jacob for having deprived him of his birthright and blessing, and threatened to kill him. But Rebekah having been informed of his threats, in order to prevent the mischief, persuaded Isaac to send Jacob to Padam-Aram to get a wife among his relations.

Accordingly Jacob having received the direction and blessing of his father, set out upon his journey, and, at a place called Luz, in the land of Canaan, as he was sleeping in a field, with his head upon a stone, he dreamed, and saw a great ladder, which reached

from earth to heaven: and the angels of God ascended and descended upon it God himself appeared above the ladder, and promised to give him the land whereon he lay, that He would be with him, and keep him whithersoever he went that his posterity should be numerous as the dust of the earth; and that all the families of the earth, should be blessed through him; the Messiah, or Christ being to be born of one of his descendants.

Jacob, as soon as he awaked, with awful reverence and pious gratitude, set up the stone upon which he slept, and poured oil upon it; and called the name of the place Bethel, that is to say, the house of God. He then pursued his journey till he arrived at the house of Laban the brother of Rebekah, who entertained him with great kindness. Laban had two daughters, Leah and Rachel. Jacob soon shewed a particular affection for the youngest and being desirous of marrying her, agreed with her father, to take care of his flocks, as a shepherd seven years for her. But at the expiration of the time, Laban, by an artifice, obliged him to marry Leah; and excused it by saying, it must not be so done in our country, to give the younger before the first-born: he promised however to give Rachel also, if he would serve him seven other years. To this, Jacob readily agreed, and took Rachel also to wife. In those days, because there were few inhabitants in the world, men had more wives than one, and near relations were married to each other; but as the world became more populous, this practice was reformed, and afterwards such marriages were forbidden.

The prudent and industrious management of Jacob was so favoured by Providence, that every thing which he took in hand prospered. His family also increased; he had twelve sons, and one daughter called Dinah: the two youngest sons Joseph and Benjamen, were born of his beloved wife Rachel. Being desirous

of making some provision for his children, he purposed to return to his father's house, but, Laban, having experienced the good effects of Jacob's past care, engaged his further service by giving him a share of the cattle. After which the substance of Jacob increased exceedingly so that he became master of many flocks and herds ; the hand of the diligent maketh rich. At length, perceiving that Laban was envious of his prosperity and that his countenance was not towards him as before, he resolved to depart from him ; and, accordingly set out in a private manner with his family, and all that he had. Laban however followed and overtook him, but after some expostulation, a covenant of peace was made between them, and they parted in friendship.

As Jacob pursued his way he recollected the anger of his brother Esau ; who then lived at mount Seir, in the land of Edom, and therefore sent a kind conciliating message to him but the messenger soon returned with the alarming news, that Esau was coming to meet him with four hundred men. Being afraid of his brother's resentment and anxious for his tender family, he applied to Him,who alone is able to save and prayed earnestly for deliverance. The Almighty was pleased to give him a sign or token of the success of his prayer,for He sent an angel, who wrestled with Jacob, and permitted him to prevail : upon which the angel said, thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men also shalt thou prevail.

Jacob divided his flock into several parts, and sent some before him, with instructions to his servants, that, upon meeting Esau, they should offer them as presents in his name, and speak in a gentle and respectful manner to him. A soft answer turneth away wrath. The heart of Esau was melted into peace and love by this kind respectful conduct ; he ran to meet Jacob with all the affection of a brother, embraced and

kissed him, and after some friendly conversation, they parted. When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

Jacob journeyed to Succoth, and from thence to Salem, where he built an altar to God. While he abode there, his daughter Dinah, out of a silly curiosity to see the young women of that country, and the fashions of the place, went to a great festival at Shechem, where her beauty captivated a young prince named Shechem; who carried her away by force and defiled her. The young man, indeed would afterwards have married her but her brothers resented the injury to such a degree as to kill Shechem and the men of the city, and to take the women and children captives. Jacob was grieved at this furious and cruel proceeding of his sons, and from an apprehension that the inhabitants of the land would revenge it upon his family, removed his habitation; and, went by the direction of God to Bethel, and from thence to his father, to the city of Hebron, in the plain of Mamre, where about fifteen years afterwards, Isaac, being one hundred and eighty years old, died, and was buried by his sons Esau and Jacob.

END OF THE THIRD PART.

PART 4TH.

Chapter 1st.

THE HISTORY OF JOSEPH.

EXERCISE 1ST.

Joseph was ***the favorite son*** of Jacob, ***because he was the eldest son*** of his dear Rachel; he loved him more than all his children.

The favorite son இஷ்டகுமாரனை	The child he was most fond of.
Because he was the eldest son மூத்தகுமாரனானபடியினாலெ	Since he was the first-born male child.
More than all his children தன்பிள்ளைகளெல்லாரிலும்மிகமாக	Above the rest of his sons.

EXERCISE 2ND.

This partial affection of his father, and ***a dream which he related*** to his brothers denoting ***that his condition in the world would be higher than theirs*** made him the object of their envy and hatred.

This partial affection இந்தப்பட்சபாதவன்பு	This unequal attachment or love.
A dream which he related அவன்சொன்னசொப்பனம்	Something he told that he had seen in his sleep.
That his condition would be higher than theirs தன்சீர் அவர்களுடையதைப்பார்க்கிலும்மதிகரிக்குமென்று	That his fortune would be better than that of his brethren.

EXERCISE 3RD.

Therefore one day, *when they were feeding their flocks*, and *saw Joseph coming towards them*, they cried out, *here cometh the dreamer let us kill him.*

When they were feeding their flocks அவர்கள தஙகளாட்டுமந்தைகளை மேயககிறபோது	While they were attending their sheep and cattle.
Saw Joseph coming towards them தஙகளுக்கெதிரேயோசேப்பைக்கண்டார்கள	They espied Joseph on the way to them.
Here cometh the dreamer இதோசொப்பனக்காறனவருகிறான	Behold this visionary is coming.
Let us kill him நாமவனைக்கொல்லுவோமென்றுஙகள	We will put him to death.

EXERCISE 4TH.

Being dissuaded, however, by Reuben from shedding his blood, they stripped him and threw him into a pit.

Being dissuaded, however, by Reuben from shedding his blood எப்படியுமவனுடைய ரத்தத்தைச்சிந்தாமல ரூபனைனருவெல்லிலக்கப்பட்டுக்கொணடு	Reuben having prevailed on them not to put him to death.

They stripped him அவனுடையவுடுப்பைக்கழற்றிக்கொண்டார்கள்	They took off his clothes
And threw him into a pit அவனை ஒருபள்ளத்திலேதள்ளினார்கள்	And cast him into a deep hole.

EXERCISE 5TH.

But seeing some merchants, who were at that time ***providentially*** passing by into Egypt ***they drew him up***, and ***sold him to them***.

But seeing some merchants ஆனால்சிலவர்த்தகரைப்பார்த்து	But when they saw a company of travelling traders.
Providentially தெய்வசெயலாய்	By the direction of God.
They drew him up அவனைத்தூக்கியெடுத்தார்கள்	They raised him out of the pit.
Sold him to them அவனையவர்களுக்குவிற்றுப்போட்டார்கள்	They gave him to the merchants for a sum of money.

EXERCISE 6TH.

After which ***they stained his coat with blood***, and carried it to Jacob ; ***who concluded from thence that his son was devoured by a wild beast***.

They stained his coat with blood அவனுடையசட்டையைரெத்தக்கறையாக்கினார்கள்	They sprinkled blood on his garment.

Who concluded from thence that his son was devoured by a wild beast அதைபபார்ததவுட னெ தனமகனகாடடுமிரு கததாலெ விழுஙகபபடடா னெனறு நினைததுககொ ணடான — Seeing the blood; Jacob inferred that some animal of the woods must have killed and eaten his Son.

EXERCISE 7TH.

And *he put on sackcloth* and *mourned for him many days.*

He put on sackcloth ரெடடை உடுததிககொண டான — He clothed himself in coarse cloth.

Mourned for him many days அவனுககாகவெ குநாள துககஙகொணடான — He grieved about him a long time.

EXERCISE 8TH.

Joseph *in the mean time was carried into Egypt and sold to Potiphar an officer of distinction* under Pharoah the king.

In the mean time இதி னிடையிலெ — In the interim, or intermediate time.

Was carried into Egypt எகிபடடுககுககொணடு போகபபடடான — Was taken away into the land of Egypt.

And sold to Potiphar an officer of distinction போடிபரெனகிற பெரியதலைவனுககு விறறு பபோடபபடடான — And given for a price to one of Pharoah's chief officers named Potiphar.

EXERCISE 9TH.

Where *the Lord made all that he did to prosper*, so that *he found favour in the sight of his master*.

The Lord made all that he did to prosper அவ ன்செயததெல்லாம கத்தா வாயக்கச்செயதார்	God caused him to flourish in every thing he took in hand.
He found favour in the sight of his master தன எசமானுடைய தயவை அடைந்தான்	He obtained his owner's good will and confidence.

EXERCISE 10TH.

Who made him overseer of his house, and put all that he had into his hands.

Who made him overseer of his house தன னுடையவீட்டுக்கு இவனை விசாரிப்புக்காரனாக ஏற்ப டுத்தான்	He appointed him to be steward over his household.
And put all that he had into his hand தனக் குண்டானதெல்லாம இவ னவசத்திலெவைத்தான	And committed every thing he possessed unto his care.

EXERCISE 11TH.

But *his blooming hopes of happiness were soon blasted*, for the wife of Potiphar, *burning with impure desire* endeavoured to draw him into sin.

His blooming hopes of happiness were soon blasted அவனடபாககியத தை யனுபவிககலாமென றிருநத எணணஙகளசீககிர ததிலெ அழிநதுபோசசுது

His fair prospects of success were quickly destroyed.

Burning with impure desire மோகவிகாரததினு லெரிநது

Unclean lust raging within her.

EXERCISE 12TH.

He was however too good to yield to her solicitation, and said to her, *how can I sin against God*.

He was however too good to yield to her solicitation ஆனாலு அவ ன நலலவனாயிருநதபடியி னாலெ அவள கேடடபடி செயயமனதிலலை

But he being a very holy man, could not commit the sin to which she tempted him.

How can I sin against God கதாவுககுவிரோத மாய ஈனபாவததைசசெ யவதெபபடி

How can I transgress the command of the Lord, by doing so wicked an act.

EXERCISE 13TH.

***And** when she pressed him most earnestly, he fled from the temptation.*

When she pressed him அவளவனைககடாயம பண ணினபோது	When she continued to urge him.
Most earnestly மிகவும கருததாய	Very eagerly.
He fled from the temptation பாவததுககுளளா காமல ஓடிபபோனான	He left her while enticing to sin, and ran away.

EXERCISE 14TH.

***Full of indignation at this contempt of her, she accused him falsely** to her husband.*

Full of indignation மிகுநத கோபஙகொணடு	Being very angry and filled with contempt.
At this contempt of her இபபடி தனனையசடடை செயதபடியினாலே	Because she was so slighted.
She accused him falsely பொயயாயவனபேரிற குறறஞசாடடினாள	She brought an untrue accusation against him.

EXERCISE 15TH.

And Potiphar, *too readily believing what she said, put him in prison.*

Too readily believing what she said அவள சொனனதைததடையில லாமலவிசுவாசிததுககொ ணடு	Trusting too easily to her report.
Put him in prison அவ னைககாவலிலவைததான	Imprisoned him, confined him in jail.

EXERCISE 16TH.

But the Lord was with Joseph *in the dungeon,* and *the keeper was so charmed with his good temper* and *patient behaviour.*

In the dungeon காவல றையில	Within the room of the prison where he was kept.
The keeper was so charmed with his good temper இவனுடையநற குணததினாலெகாவலததலை யாரிபபிகவுமசநதுஷடியாகி	The guardian of the prison being so pleased with his virtuous disposition.
Patient behaviour பொ றுமையான நடததைத	Quiet and submissive conduct.

EXERCISE 17TH.

That *he used him very courteously* and *entrusted him with the care of the prisoners.*

He used him very courteously அவனுககுமிகவு முபசாரஞசெயதான	He behaved towards him with great civility.
Entrusted him with the care of the prisoners காவலிலிருநத மறறவர்களை ககாககுமபடிககு இவனுக குததரவுகொடுததான	Committed all that were in jail to his guardianship.

EXERCISE 18TH.

It happened that *the chief Baker*, and *the chief Butler* of Pharoah, who were in the same prison, *dreamed each a dream.*

It happened சமபவிததது	It came to pass.
The chief baker பெரிய ரொடடிககாரன	The head breadmaker or seller.
The chief butler பெரிய சாராயபபாததிரககாரன	The head man that had the care of the wines and spirituous liquors.
Dreamed each a dream இருவருககொரு கனாககண டார்கள	Both of them had a representation of something when they slept.

EXERCISE 19TH.

And Joseph *interpreted their dreams* to them, fortelling that *at the expiration of three days*, the baker *would be hanged on a tree*, and the butler *be restored to his place*.

Interpreted their dreams அவர்களுடைய சொபபனஙகளுககு அர்த தஞசொனனான	He explained the meaning of what they saw in their sleep.
At the expiration of three days மூனறுநாளான பிறபாடு	After three days.
Would be hanged on a tree ஒருமரததிலெ தூக கபபடுவான	Would be suspended by the neck from a tree.
The butler would be restored to his place அநதபபெரியசாராயககாற ன அவனுடையுததியொகத துககுததிருமபு சேரிகக பபடுவான	The head wine keeper would be appointed again to his situation.

EXERCISE 20TH.

Then, *added he* to the butler, *think on me*, and *shew kindness I pray thee*, and *take me out of this house*.

Added he பினனுஞசொ னனான	He told further.
Think on me எனனைநினை	Remember me.
Shew kindness தயவுவை	Be favourable.
I pray thee உனனைவேண டிககொளளுகிறென	I beseech of thee.

Take me out of this house என்னையிந்தவீட்டிலிருந்து வெளிப்படுத்தப்பண்ணும்	Remove me from this place.

EXERCISE 21ST.

As he had foretold, so it came to pass. But ***pomp*** and pleasure are apt ***to divert the mind*** from the ***obligations of gratitude***.

As he had foretold முன்சொன்னதுபோலே	In the same manner as he had previously declared.
Pomp ஆடம்பரம்	Splendour, show.
To divert the mind மனசைத்திருப்புகிறது	To cause us to forget what we ought to do.
Obligations of gratitude நன்றியறியுக்கடமைகள்	The returns due to favours granted.

EXERCISE 22ND.

The butler ***in the midst of his prosperity***, ***forgot his poor friend***, the ***interpreter***, in prison.

In the midst of his prosperity அவன்வாழ்வினடுவிலே	While in the enjoyment of his good fortune.
Forgot his poor friend தன்னுடைய எளியசினேகிதனைமறந்துபோனான்	Neglected or ceased to remember his miserable and indigent companion.
Interpreter அர்த்தம்பண்ணுகிறவன்	Explainer, one who tells the meaning of any thing.

EXERCISE 23RD.

Some time after Pharoah had two dreams: He saw *seven fat cows devoured* by *seven lean cows*.

Seven fat cows	ஏழுகொழுத்தபசுக்களை	Seven well-fed cows.
To devour	பட்சிக்கிறது	To eat voraciously.
Seven lean cows	ஏழுமெலிந்தபசுக்களை	Seven meagre, half starved cows.

EXERCISE 24TH.

And again, he saw *seven full ears of corn* devoured by *seven thin withered ears*.

And again	மறுபடியும்	Yet another time.
Seven full ears of corn	செழுமையான ஏழுகதிர்களை	Seven ears of corn well filled with grain.
Seven thin withered ears	சாவியான ஏழுகதிர்களை	Seven ears of corn dried up, and containing scarcely any grain.

EXERCISE 25TH.

When *the wise men* of the country *could not explain* the dreams, the butler *recollected* Joseph, and spake of him to the king.

The wise men	ஞானிகளை	Those reputed for understanding.
Could not explain	தெளிவிக்கமாட்டார்கள	Were unable to tell the meaning.
To recollect	நினைத்துக்கொள்ளுகிறது	To call to mind.

EXERCISE 26TH.

Upon which he was sent for out of the prison,* and *the king related his dreams to him.

Upon which உடனெ	As soon as he heard this.
He was sent for out of prison காவலைவிடடழைப பிககபபடடான	He was ordered to be set at liberty, & brought unto the king.
The king related his dreams to him இராசா தனனுடைய கனுககளைச சொனனான	The monarch told him what he had seen in his sleep.

EXERCISE 27TH.

Joseph immediately, ***by the assistance of God informed*** Pharoah, that the seven fat cows, and seven full ears, ***signified seven years of plenty***, which would be in the land.

By the assistance of God பராபரனுடையஒத தாசையினாலெ	Through the help of the Lord.
To inform தெரியபபண ணுகிறது	To make known, to acquaint one with any thing.
Signified seven years of plenty ஏழுவருஷத துககு அமொகமானவிளை வுளளது குறிகாணபிததது	Meant or represented seven fruitful years.

EXERCISE 28TH.

And the seven lean cows, and seven lean ears, *signified seven years of famine* which would *succeed them*.

Signified seven years of famine, which would succeed them அதின் பிறபாடு வரப்போகிற ஏழு வருஷத்துக்குப் பஞ்சமென்று குறிகாண்பிச்சுது	**Represented a dearth & failure of the cultivation for the space of seven years which was about to follow the plentiful years.**

EXERCISE 29TH.

Let therefore Pharoah *appoint officers over the land*, and let them *gather corn* in the seven plenteous years.

To appoint officers காரியஸ்தரை நெயமிக்கிறது	**To fix proper persons to give directions and see the business done.**
Over the land அந்தத்தேசத்திலே	Throughout that realm.
To gather corn தானியஞ்சேர்க்கிறது	To collect the grain.

EXERCISE 30TH.

And *this food shall be for store against the seven years of famine.*

This food இநதபபணடம	The provision thus gathered.
Shall be for store கடடி வைககததககது	May be carefully preserved.
Against the seven years of famine அநத வேழுவரு ஷததிய பஞசததுககாக	For use when the dearth shall happen.

EXERCISE 31ST.

The king was astonished at the wisdom of Joseph, and *concluding justly from thence.*

The king was astonished at the wisdom of Joseph இயோசேபின ஞானததைககுறிதது இரா சா ஆசசரியபபடடார்	The monarch was amazed to hear Joseph speak with so much understanding and judgment.
Concluding from thence அதினாலே தீர்மானமாக நினைதது	Inferring from his possession of so much wisdom.

EXERCISE 32ND.

That *the spirit of God* was in him, *appointed him to this office*, and *gave him full power* over his whole kingdom.

The spirit of God	பராபரனுடைய ஆவி	The inspiration of Jehovah.
Appointed him to this office	இந்தவுத்தியோகத்துககு அவனை நியமித்தார்	Fixed upon him to discharge that duty.
Gave him full power	அவனுககுபபூர்ணதிகாரங கொடுததார்	Invested him with sufficient authority.

EXERCISE 33RD.

The seven years of plenty came *accordingly*, and *immense quantities of corn were laid up under his direction*.

Accordingly	சொனனபடியெ	As had been foretold.
Immense quantities of corn	மிகவும அமோகமான தானியம	A great abundance of grain.
Were laid up	சடிவைககபபடடது	Were kept in store.
Under his direction	அவருடையகடடளைககுளளெ	Under his superintending care.

EXERCISE 34TH.

The famine *commenced;* and *when the people cried out for bread,* the store-houses were opened, and *the corn was sold* to the Egyptians and *neighbouring nations.*

To commence துவக்கிறது	To begin.
When the people cried out for bread சனங்கள் சாப்பாட்டுக்கழுத போது	At the time that the inhabitants called for food
The corn was sold தானியம் விற்கப்பட்டது	The grain was given to them for a price.
Neighbouring nations அடுத்ததேசத்தார்	The people of other kingdoms in the vicinity of Egypt.

EXERCISE 35TH.

The famine *spread itself to Canaan;* and Jacob, *having been informed that there was corn in Egypt;* though he little thought by whose hands it was disposed of, sent his sons thither, *keeping only Benjamin at home.*

Spread itself to Canaan கானான் தேசத்துமட்டும் பரவிற்று	Extended as far as the land, called the land of Canaan.

Having been informed that there was corn in Egypt எகிபட்டுதேசததிலெ தானியமிருககிறதெனறு கேளவிபபட்டு	Hearing that in the land of Egypt there was grain.
Keeping only Benjamin at home பெனியமீனெனறவனைமாததிரம வீட்டிலெ வைததுபபோட்டு	Detaining none but Benjamin.

EXERCISE 36TH.

When they were presented to Joseph, they bowed themselves before him **with their faces to the earth, *in acknowledgement of his superiority,* as had been foretold by his dream.**

When they were presented to Joseph அவர்கள இயோசெபபினிடததிலெ வநதபொழுது	When they were introduced to Joseph.
They bowed themselves before him அவர்முனபாக வணஙகினூர்கள	They did him reverence
In acknowledgement of his superiority அவனை தஙகளிலும பெரியவனெனறு அறிககைய்யிடுகிறததுக்காக	Thus confessing him to be greater than themselves.

EXERCISE 37TH.

He immediately knew them, **but made himself strange and** ***spake roughly to them, accusing them as spies,*** **who came to see** ***the nakedness of the land.***

He immediately knew them	உடனேயவர்களையறிந்தான்	He perceived directly who they were.
He spake roughly to them	அவர்களுடனே கோபமாய்ப்பேசினான்	He addressed them in a sharp and angry manner.
Accusing them as spies	அவர்களைவேவுகாறரென்று குற்றஞ்சாட்டி	Charging them with having come secretly and clandestinely to gain intelligence.
The nakedness of the land	காட்டு நிலம்	The barren state of the country.

EXERCISE 38TH.

Upon which ***they informed him*** **that they came from the land of Canaan, that** ***their father had twelve sons;*** **that** ***one was dead,*** **and the youngest was left at home.**

They informed him	அவனுக்குத்தெரியப்பண்ணினார்கள்	They made known unto him.
Their father had twelve sons	தங்கள் தகப்பனுக்குப்பன்னிரண்டு குமாரருண்டு	Twelve male children were born to their Father.
One was dead	ஒருத்தனிறந்துபோனான்	One had departed this life.

EXERCISE 39TH.

Joseph ***was dissatisfied with their report,*** **and** ***perhaps doubted whether Benjamin were yet alive.***

Was dissatisfied with their report அவர்கள சொனன வர்த்தமானத்தினுலெ அவனதிர்த்தியடையயிலலெ	**Was not content with the account they gave.**
Perhaps doubted whether Benjamin பெனியமீன உயிரோடெயிருக கிருக்கு விலலையோவென று சநதேகபபடடான	**He probably hesitated to believe that Benjamin was now living.**

EXERCISE 40TH.

Hereby shall ye be proved, **said he ;** ***send one of you to fetch your brother,*** **and** ***the rest shall be kept in prison.***

Hereby shall ye be proved இதிலெ நீங்களசொனனது மெயமெய பொயயொவெனறு விளங்கும	**By this it shall be ascertained whether you have spoken truly.**
Send one of you to fetch your brother உங்கள தமபியைககொணடு வர உங்களிலொருவனய னுபபுஙகள	**Dispatch one of your company to bring your brother hither.**
The rest shall be kept in prison மறறவர்கள காவலிலிருககததககவர்கள	**The remainder shall be confined in jail.**

EXERCISE 41st.

Their present distress reminded them of *their former guilt, their inhuman treatment of their brother rushed* upon their minds.

Their present distress அவர்களுககுணடான அபபோதைய உபததிரவம	The misery they now endured.
Their former guilt அவர்களுடைய முனனையகுறறம	The crime they had committed some time ago.
Their inhuman treatment of their brother அவர்களுட தமபியைககுறிதது அவர்கள்கொரேமாக நடததினது	The cruel manner in which they had behaved towards their brother.

EXERCISE 42nd.

And *with self condemning consciences they said to one another, We are verily guilty* concerning our brother.

With self condemning consciences குறறவாளிகள எனறு அவர்களமனசகருததெரியவநது	The evidence of their own minds proving them to be guilty.
They said to one another ஒருவேனொடொருவன பேசிககொணடார்கள்	They spoke amongst themselves.
We are verily guilty நமயிருகக குறறவாளிகள	We are indeed justly chargeable with a great crime.

EXERCISE 43RD.

Because we saw *the anguish of his soul, when he besought us*, and we would not hear ; therefore *is this distress come upon us.*

The anguish of his soul அவனுடைய ஆத்துமவியாகுலம	The bitter grief of his spirit.
When he besought us அவன நமமை வேணடிக கொணடபொழுது	At the time that he intreated of us.
Is this distress come upon us நமககு இநதவுப ததிரம வநதிருககினறது	The present affliction has happened to us.

EXERCISE 44TH.

Such is *the conviction* of every wicked man, *when calamity overtakes him* although he may for a time darken *the light of conscience* (that candle of the Lord within us) yet *it can never be totally put out.*

The conviction குறறமுணடெனறு நினைககபபணணுதல	The testimony of our own mind as to our guilt.
When calamity overtakes him அவனுககு இடுககண உணடாகிறபோது	When affliction comes upon him.
The light of conscience மனசாட்சியின வெளிசசம	The force of internal conviction.
It can never be totally put out சுததமாயவிககப படமாடடாது	It can at no time be extinguished.

EXERCISE 45TH.

Upon a sudden misfortune, or *dangerous fit of sickness the sense of guilt revives:* and while the hand of God is felt, the justice of the punishment is acknowledged.

Upon a sudden misfortune	திடீரென்று அவிதி வரும்போது	When an unexpected calamity comes.
Dangerous fit of sickness	அபாயமான பிணி	An attack of any disease that threatens with death.
The sense of guilt revives	குற்றமுண்டென்று நினைப்புவருகிறது	A feeling recollection of past wickedness returns.

EXERCISE 46TH.

Therefore keep *innocency*, and *do the thing that is right ;* for that, and that only, will bring a man *peace at the last*.

Innocency	குற்றமில்லாமை	Moral purity, harmlessness, chastity.
Do the thing that is right	நியாயமானதைச் செய்	Act justly, do that which is correct.
Peace at the last	கடைசியிலே சமாதானம்	Freedom from terror in the end.

EXERCISE 47TH.

Joseph however *only detained Simeon*, and *dismissed the rest, with an order that they should bring* Benjamin with them, when they returned.

Only detained Simeon சிமீயோனென்கிறவனைமா த்திரம் நிறுத்தினான்	He kept none but Simeon.
Dismissed the rest மற் றவர்களை அனுப்பிவிட்டான்	The remainder he sent away.
With an order that they should bring Benjamin அவர்களை பெஞ்யமீ னைக்கொண்டுவர வேண்டு மென்று கட்டளையோடே	Commanding them to return with Benjamin.

EXERCISE 48TH.

The relation of what had passed in Egypt filled the mind of Jacob, with *uneasy reflections* and *dreadful apprehensions.*

The relation of what had passed சம்பவித்த சமாசாரச்சொல்	The report of all that had happened.
Uneasy reflections கல க்கமுள்ள நினைவுகள்	Painful thoughts of the past.
Dreadful apprehensions பயங்கரமுள்ள ஐயு றவு	Frightful suspicions of danger.

EXERCISE 49TH.

And *when his sons were obliged to go again for corn*, it was *with great difficulty that they persuaded him to let Benjamin go*, not without *repeated assurances*, that they would bring him back safe.

When his sons were obliged to go again for corn அவர்குமாரர்கள ம றுபடியும தானியம வாங கபபோகவேணடியிருந தபொழுது	When his boys were once more under the necessity of departing to procure grain.
With great difficulty that they persuaded him to let Benjamin go அவர்கள பெனியமீனைவி டடுவிடஅவனுககுவெகுப பிரயாசபபடடுபபோதித தார்கள	They found it very hard to prevail with him to let Benjamin accompany them.
Repeated assurances மேலுமேலுமநிசசயசசொ றகள	Reiterated promises.

EXERCISE 50TH.

They were *immediately, upon their arrival*, introduced to Joseph, who *inquired tenderly after his father's welfare*, but was so sensibly touched and *affected at the sight of his brother Benjamin*.

Immediately upon their arrival அவாகளவநதுசே ரநதவுடனெ	As soon as they came.

Inquired tenderly after his father's welfare தன தகபபனுடைய க்ஷேமத தைதககுறிதது அனபாய விசாரிததார்	Questioned them with great affection about the health and prosperity of their father.
Affected at the sight of his brother தனதமபி யைபபார்ததுககலஙகதான	Moved on seeing his own Mother's son.

EXERCISE 51st.

That he was *obliged to withdraw from them, lest his tears should discover him.* He afterwards entertained them with great kindness, and distinguished Benjamin *with particular marks of his regard.*

Obliged to withdraw from them அவர்களைவி டடுவெளியிலெபோக வே ணடியிருநதது	Under the necessity of going aside out of their sight.
Lest his tears should discover him தனகண ணீர்தனவனை அவர்களுககு ககாடடிககொடுககபபோகி றதெனறு	For fear that his weeping should make him known.
With particular marks of regard மிகுநதஎணண மாய	With remarkable tokens of esteem.

EXERCISE 52ND.

Joseph had *privately commanded* his steward to put his silver cup into Benjamin's *sack;* and the next morning, *when they were gone out of the city*, they were followed and *charged with ingratitude* and robbery.

Privately commanded ரகசியமாயககடடளையிடடார்	Gave directions secretly.
Sack சாககு	A large bag.
When they were gone out of the city படடணததைவிடடுவெளியிலெபிரவெசிததபினபு	After they had departed from the town.
They were charged with ingratitude அவர்களபேரிலெ நனறியறியாமை சுமததபபடடது	They were accused of making so ill a return for the kindness they had received.

EXERCISE 53RD.

The cup was soon found; and the *innocent* Benjamin *was carried back as a thief* to Joseph.

The cup was soon found கிணணமுடனெககணடுபிடிககபபடடது	The vessel was discovered in a short time.
Innocent குறறமிலலாத	Guiltless, without blame.
Was carried back as a thief திருடனெனறு திருமபககொணடு போகபபடடான	Was taken to the city again like a robber.

EXERCISE 54TH.

His brothers also returned *in great astonishment* and affliction, and *prostrating themselves, entreated earnestly for his deliverance.*

In great astonishment மிகுநதஆசசரியததோடெ Considerably amazed.

Prostrating themselves சாஷடாஙகமாயவிழுநது the ground. Throwing themselves on

Entreated earnestly for his deliverance அவவனை விடுதலையாககவேணுமெனறு வேணடிககொணடார்கள Begged hard that he might be set at liberty.

EXERCISE 55TH.

Joseph who was now *fully satisfied of their sincere penitence*, and their love of Benjamin, *could refrain no longer*.

Fully satisfied of their sincere penitence அவர்களுடையமெயயானமன ஸதாபததைககுறிததுநிச மபதிர்ததியாய Persuaded within himself that they repented truly.

Could refrain no longer சோபபட அடககமாட்டார் Was unable to repress his feelings any longer.

EXERCISE 56TH.

But *throwing his arms about their necks, said, I am Joseph, doth my father yet live?*

Throwing his arms about their necks அவர்களைகழுத்திலெ தமமுடைடய புசஙகளைப்போட்டுகக டடிககொணடு	Embracing them with great affection.
Said, I am Joseph நான இயோசேபபுயெனறுசொ னனான	Told them that he was Joseph.
Doth my father yet live எனதகபபனினனமுயிரொ டிருககிறாரா	Is my father still living.

EXERCISE 57TH.

And perceiving them to be *deeply affected and troubled at his presence he addressed them with the most kind and gentle expressions.*

Deeply affected and troubled at his presence அவனுககுமுனபாக அவர்களுடமனஙகலஙகி தாபூமையடைநத	Greatly moved and abased at seeing him.
He addressed them with the most kind and gentle expressions அவர்களுடனெ மிருநத யவாயுமெதுவாயுமபெசி னான	He spake to them in the mildest and most generous manner.

EXERCISE 58TH.

Come near me, I pray you; I am Joseph your brother, whom ye sold into Egypt; *be not grieved that you sold me into Egypt, for God sent me before to preserve life.*

Come near me, I pray you பிரார்ததிககிறெனனன கிடடவாருஙகள — I entreat of you to approach me.

Be not grieved that you sold me into Egypt நீஙகளெனனை எகிபபிததுதேசததிலெ விறறுபபோயடிர்களெனறு சஞசலபபடவெணடாம — Let it not distress you to remember, that you disposed of me to the merchants of this country.

For God sent me before to preserve life எனனருல உயிரைககாபபதறகாக பராபரனெனனை முனனுடியனுபபினர் — But it was the Lord who directed my coming hither before you, that I might provide for the maintenance of every living creature.

EXERCISE 59TH.

So now it was not you, that sent me hither but God. Thus he endeavoured to comfort them, to make them forget their past faults, and to speak peace to their minds.

So now it was not you that sent me hither but God இப்பொழுதும எனனைவிஙகெயனுபபினவர் பராபரர் நீஙகளலல — Therefore it was through the providence of the Lord I came into this country, & not through you merely.

Thus he endeavoured to comfort them இப படியவர்களை ஆறுதலசெ யயபபிரயததனமபணணி னார் — In this manner he tried to console their minds.

EXERCISE 60TH.

He then directed them to hasten to Jacob, to acquaint him that his son Joseph was *Lord of all Egypt*; and *to bring him, and his whole family* into Egypt.

He then directed them to hasten to Jacob அ பபொழுது இயாகொபபணடைககுசசீககிரமாய பபோருமபடியாயககட ளையிடடார் — He gave them orders immediately to go with speed to their father.

To acquaint him அவருககுததெரியபபணண — To make known unto him.

Lord of all Egypt எகிப பததுககெலலாமகர்ததனெ — Ruler over the whole land of Egypt.

To bring him and his whole family அவனையு மவனுடையசமுசாரமுழு வதையுநகொணடுவா. — To return with him, his wives, and all his off-spring.

EXERCISE 61ST.

That he might pay his duty to his aged father, and *that they might all partake of the plenty which God had provided.*

That he might pay his duty to his aged father பிருநதவயசுளள தனபிதா வுககுசசெயயவேணடிய தைதசசெயயுமபடிககு — In order that he might shew his filial regard & love for his old parent.

That they might all partake of the plenty which God had provided அவர்களெல்லாம பராபரர் அருளிசசெயத சமர்த்திககுப பஙகாளிகளாகுமபடிககு	That every one of them might be satisfied out of the abundance which the Lord had sent.

EXERCISE 62ND.

The heart of Jacob *upon the return of his sons was filled with joy;* and he said, It is enough: *(I desire nothing more in this world)* Joseph my son is yet alive, I will go and see him before I die.

Upon the return of his sons தனகுமாரர்கள் திருமபிவநதபொழுது	When his sons came home.
Was filled with joy மிகுநத மகிழ்சசியடைநதார்	He was greatly delighted.
I desire nothing more in this world இனிமேல இபபிரபஞசததிலெனககுவெறொனறும தேவையிலலை	I have no other wish as long as I shall live.

EXERCISE 63RD.

He set out; *he arrived safe* in Egypt, but the pleasure of the *interview* between *such an affectionate parent*, and such a *dutiful* son, is *not to be described.*

He arrived safe	சொஸத்தமாயபபோயசசேர்நதான	He reached Egypt without any accident and in health.
Interview	கணடுவினவுதல	Meeting, sight of each other.
Such an affectionate parent	இபபடிபபடட அனபுளள தகபபன	A father so fond of his child.
Dutiful	வணககமுளள	Obedient, submissive.
Not to be described	விவரிததுசசொலலபபடாத	Impossible to be communicated or portrayed by language.

EXERCISE 64TH.

Joseph fell on his neck, and wept on his neck a good while, and Jacob said, *now let me die, since I have seen thy face.*

Joseph fell on his neck	இயொசெபபு அவனுடைய கழுததிறுககககடடிககொணடார்	Joseph embraced him with great emotion.
Now let me die, since I have seen thy face	நானஉனமுகததைககணடபடியினாலெ இனிமரணம எனககெபபொவாகிலுமவரடடும	I am now ready to depart this life, because I have looked upon thee.

EXERCISE 65TH.

***What sentiments of piety,* and goodness *arise in the heart, upon considering the character* of Joseph.**

What sentiments of piety என்னதெய்வபத்தி யுள்ள நினைவுகள்	How religious are the thoughts and opinions.
Arise in the heart இருதயத்திலெ யெழும்புகின்றது	Are excited in the mind.
Upon considering the character நற்குணத்தை சரித்திரத்திலெ	When we reflect on the behaviour, and good qualities.

EXERCISE 66TH.

Patient under affliction, honest and just in his stewardship, resisting temptation and fleeing from it.

Patient under affliction துன்பகாலத்திலெ பொறுமையுள்ள	Calm when in pain or grief, or under unjust oppression.
Honest and just in his stewardship அவனுடைய உக்கிராணவிசாரிப்பிலெ நியாயமும உண்மையுமுள்ள	True and upright in the performance of the duties of his station.
Resisting temptation and fleeing from it சோதினையைவிரோதித்து அதற்குத்தப்பி	Not consenting to the enticement to evil, and running away rather than staying to be solicited.

EXERCISE 67TH.

Living under the fear of God, and ***supported by his presence***; rising from the lowest scene of ***disgrace*** and misery to ***the highest dignity***.

Living under the fear of God பராபரருககுப பயபபடடிருநது	Conducting himself with a strict regard to the righteousness and will of the Lord.
Supported by his presence அவருடசமுகததி லெஆதரவடைநது	Sustained and animated by the sight of, or intercourse with him.
Disgrace கனயீனம	Reproach, dishonour.
The highest dignity மே னமையுளள படடம	The most exalted elevation of rank and station.

EXERCISE 68TH.

Providing for the wants of the people, ***cherishing a spirit of forgiveness***, and brotherly love ***under the greatest, injuries***, and pouring plenty and comfort into the breast of his aged father.

Providing for the wants of the people சனஙக ளுககுததெவையானதைக கொடுதது	Furnishing the community with whatever they required.
Cherishing a spirit of forgiveness பாவமன னிபபுள்ள குணததைப பேணிககொணடு	Fostering a temper inclined to pardon.
Under the greatest injuries மிகுநத அநியாயங களிலெ	In wrongs of vast magnitude.

EXERCISE 69TH.

There are also *several circumstances*, particularly his *being hated by his brethren*, his descending into the dungeon; and being raised *to rule over Egypt*.

Several circumstances சிலசஙகதிகள	Some particular events.
Being hated by his brethren அவருடசகொதரர் களிறுலெவெறுககபபடடு	His brethren hating him
To rule over Egypt எகிப பததுதேசததைஆளுகிறது	To govern the land of Egypt.

EXERCISE 70TH.

Which *by their resemblance*, naturally *lead the mind to Christ*, and though *too much stress should not be laid upon such resemblances*.

By their resemblance அவைகள ஒபபாயிருககிற படியால	Through their similitude.
Lead the mind to Christ கிறிஸததுவினிடததிலெ மனதுசெலலபபணணுகி றது	Direct the thoughts to the anointed Saviour.
Too much stress should not be laid upon such resemblances இபபேர பபட காரியஙகளிலெ மிக வும ஊனறிககொளளப போகாது	Similitudes of this description must not be urged too far.

EXERCISE 71st.

Yet they may be prudently used to direct the eye and heart to Him, who is *the end of the law* and all the scriptures.

They may be prudently used அவைகளைவிவேகத்தோடேசாதிக்கலாம — They may be employed in a judicious manner.

To direct the eye and heart to him கண்ணையும மனமுமவனைப்பார்க்கும்படி பண்ணச்செய்கிறது — To guide the attention and affections unto him.

The end of the law வேதத்தின அந்தம — The completion of the ancient institutions.

RECAPITULATION.

Joseph was the favorite son of Jacob, because he was the eldest son of his dear Rachel; he loved him more than all his children. This partial affection of his father, and a dream which he related to his brothers, denoting that his condition in the world would be higher than theirs, made him the object of their envy and hatred. Therefore, one day when they were feeding their flocks, and saw Joseph coming toward them, they cried out, here cometh the dreamer, let us kill him. Being dissuaded, however, by Reuben from shedding his blood, they stripped him, and threw him into a pit: but, seeing some merchants, who were at that time providentially passing by into Egypt, they drew him up, and sold him to them. After which they

stained his coat with blood, and carried it to Jacob, who concluded from thence that his son was devoured by a wild beast: and he put on sackcloth, and mourned for him many days. Joseph in the mean time was carried into Egypt, and sold to Potiphar, an officer of distinction under Pharoah the king; where the Lord made all that he did to prosper, so that he found favour in the sight of his master, who made him overseer of his house, and put all that he had into his hands. But his blooming hopes of happiness were soon blasted; for the wife of Potiphar, burning with impure desire, endeavoured to draw him into sin: he was however too good to yield to her solicitation, and said to her, how can I sin against God? And when she pressed him most earnestly, he fled from the temptation. Full of indignation at this contempt of her, she accused him falsely to her husband: and Potiphar too readily believing what she said, put him in prison. But the Lord was with Joseph in the dungeon; and the keeper was so charmed with his good temper and patient behaviour, that he used him very courteously, and entrusted him with the care of the prisoners.

It happened that the chief baker and the chief butler of Pharoah, who were in the same prison, dreamed each a dream; and Joseph interpreted their dreams to them, foretelling that at the expiration of three days, the baker would be hanged on a tree, and the butler be restored to his place: Then added he to the butler, think on me, and shew kindness, I pray thee, and take me out of this place. As he had foretold so it came to pass. But pomp and pleasure are apt to divert the mind from the obligations of gratitude; the butler in the midst of his prosperity, forgot his poor friend, the interpreter in prison.

Some time after Pharoah had two dreams, he saw seven fat cows, devoured by seven lean cows, and again, he saw seven full ears of corn, devoured by seven thin withered ears. When the wise men of the

country could not explain these dreams, the butler recollected Joseph, and spake of him to the king, upon which he was sent for out of the prison, and the king related his dreams to him; Joseph immediately by the assistance of God, informed Pharoah that the seven fat cows, and seven full ears, signified seven years of plenty which would be in the land, and the seven lean cows and seven lean ears, signified seven years of famine which would succeed them. Let therefore Pharoah appoint officers over the land, and let them gather corn in the seven plenteous years; and this food shall be for store against the seven years of famine.

The king was astonished at the wisdom of Joseph, and concluding justly from thence, that the spirit of God was in him, appointed him to this office, and gave him full power over his whole kingdom. The seven years of plenty came accordingly, and immense quantities of corn were laid up under his direction. Then the famine commenced; and when the people cried out for bread, the storehouses were opened and the corn was sold to the Egyptians, and the neighbouring nations.

The famine spread itself to Canaan, and Jacob, having been informed that there was corn in Egypt, though he little thought by whose hands it was disposed of, sent his sons thither, keeping only Benjamin at home. When they were presented to Joseph, they bowed themselves before him with their faces to the earth, in acknowledgment of his superiority, as had been foretold by his dream. He immediately knew them, but made himself strange, and spake roughly to them, accusing them as spies who came to see the nakedness of the land. Upon which they informed him, that they came from the land of Canaan, that their father had twelve sons, that one was dead, and the youngest was left at home. Joseph was dissatisfied with their report, and perhaps doubted whether Benja-

min was really alive. Hereby shall ye be proved, said he, send one of you to fetch your brother, and the rest shall be kept in prison.

Their present distress reminded them of their former guilt; their inhuman treatment of their brother rushed into their minds, and with self-condemning consciences, they said one to another, we are verily guilty concerning our brother, because we saw the anguish of his soul when he besought us, and we would not hear, therefore is this distress come upon us. Such is the conviction of every wicked man, when calamity overtakes him. Although he may for a time darken the light of conscience (that candle of the Lord within us) yet it can never be totally put out. Upon a sudden misfortune, or dangerous fit of sickness, the sense of guilt revives; and while the hand of God is felt, the justice of the punishment is acknowledged. Therefore keep innocency, and do the thing that is right; for that and that only, will bring a man peace at the last.

Joseph however only detained Simeon, and dismissed the rest, with an order that they should bring Benjamin with them, when they returned. The relation of what had passed in Egypt, filled the mind of Jacob with uneasy reflections, and dreadful apprehensions: and when his sons were obliged to go again for corn, it was with great difficulty, that they persuaded him to let Benjamin go, not without repeated assurances, that they would bring him back safe. They were immediately upon their arrival introduced to Joseph who inquired tenderly after his father's welfare; but was so sensibly touched and affected at the sight of his brother Benjamin, that he was obliged to withdraw from them, lest his tears should discover him. He afterwards entertained them with great kindness, and distinguished Benjamin, with particular marks of regard.

Joseph had privately commanded his steward to put his silver cup into Benjamin's sack; and the next morning, when they were gone out of the city, they were followed, and charged with ingratitude and robbery. The cup was soon found, and the innocent Benjamin was carried back as a thief, to Joseph. His brothers also returned in great astonishment and affliction, and prostrating themselves, entreated earnestly for his deliverance. Joseph, who was now fully satisfied of their sincere penitence, and their love of Benjamin, could refrain no longer but throwing his arms about their necks said, I am Joseph, doth my father yet live? And perceiving them to be deeply affected and troubled at his presence, he addressed them, with the most kind and gentle expressions; Come near me, I pray you—I am Joseph your brother; whom ye sold into Egypt: but be not grieved that ye sold me into Egypt, for God sent me before you to preserve life. So now it was not you that sent me hither, but God. Thus he endeavoured to comfort them; to make them forget their past faults, and to speak peace to their minds. He then directed them to hasten to Jacob, to acquaint him, that his son Joseph was lord of all Egypt; and to bring him, and his whole family into Egypt, that he might pay his duty to his aged father, and that they might all partake of the plenty, which God had provided.

The heart of Jacob upon the return of his sons was filled, with joy: and he said It is enough: (I desire nothing more in this world) Joseph my son, is yet alive; I will go and see him before I die. He set out, he arrived safe in Egypt; but the pleasure of the interview, between such an affectionate parent, and such a dutiful son, is not to be described. Joseph fell on his neck, and wept on his neck a good while; and Jacob said, now let me die, since I have seen thy face.

What sentiments of piety and goodness, arise in the heart upon considering the character of Joseph! Patience under affliction; honest and just in his stewardship; resisting temptation and fleeing from it; living under the fear of God, and supported by his presence; rising from the lowest scene of disgrace and misery to the highest dignity; providing for the wants of the people; cherishing a spirit of forgiveness and brotherly love under the greatest injuries, and pouring plenty and comfort into the breast of his aged father.

There are also several circumstances, particularly his being hated by his brethren, his descending into the dungeon, and being raised to rule over Egypt; which by their resemblance, naturally lead the mind to Christ; and though too much stress should not be laid upon such resemblances, yet they may be prudently used to direct the eye and heart to him, who is the end of the law and all the Scriptures.

PART 5TH.

Chapter 1st.

THE SLAVERY OF THE ISRAELITES AND THE BIRTH OF MOSES.

EXERCISE 1st.

The sons of Jacob and *their descendants in process of time* multiplied so much, that the land of Goshen was filled with them. *They were called Israelites*, from the surname of Israel, which God had given to Jacob.

Their descendants அவர்களுடைய சந்ததிகளை	Their posterity, the off-spring of each.
In process of time நாளாவிதத்திலெ	During the lapse of ages.
They were called Is-raelites இஸ்ரவேலர் எனப்பட்டார்கள்	They were designated by the name of Israel-ites.

EXERCISE 2nd.

And *sometimes* they were called Hebrews, from Heber, *one of their ancestors*; and afterwards Jews, from Judah. But after many years *the memory of Joseph and his great services was lost*, and a new king arose.

Sometimes சிலதுவேளை	Frequently, but not al-ways.
One of their ancestors அவர்கள்முன்னோர்களில் ஒருத்தர்	One among, their fore-fathers.
The memory of Joseph இயோசேப்பின் ஞாபகம்	The recollection of Joseph.
His great services அவனுடைய பெரிய உதவிகளை	The important duties he fulfilled.

EXERCISE 3RD.

Who *instead of protecting*, the Israelites, *was jealous of their increasing numbers and strength*, and determined by all means *to reduce them to a low state.*

Instead of protecting தறகாககிறதறகுபபதி லாக — In room of defending them.

Was jealous of their increasing numbers and strength அவர்களு டையசனததிரட்சியையும பலததையுஙகணடு பொ றாமைபபட்டார் — Grew envious to see them multiply and advance in power.

To reduce them to a low state அவர்களைததா ழததுகிறதறகாக — To humble and oppress them.

EXERCISE 4TH.

He therefore *employed them like slaves, in making bricks*, and building cities; and *made their lives bitter with hard bondage*, but the more he afflicted them, the more they multiplied and grew.

He employed them like slaves அவர்களைஅடிமை களைபபோல வேலையிட்டார் — He made them work as bondmen.

In making bricks செங கல பணணுகிறததில — To manufacture brick.

Made their lives bitter with hard bondage பி ரயாசமான அடிமைததன ததினலெ அவர்களைநிரபா தபபடுததினர் — By cruel servitude caused them to spend their days in misery.

EXERCISE 5TH.

At which he was so enraged, **as to command, that *all their male infants should be destroyed as soon as they were born.* A certain Hebrew woman, however, called Jochebed, having been delivered of a son, *hid him for three months.***

At which he was so enraged அதிலெ அவர் மிகவுங் கோபமாயிருந்தார்	**Being greatly irritated thereby.**
All their male infants should be destroyed as soon as they were born அவர்களுடைய ஆண் குழந்தைகளெல்லாம் பிறந்தவுடனெ கொன்றுபொடும்படி	**Every man child was to be put to death immediately that it issued from their womb.**
Hid him for three months மூன்றுமாசமவரைக்குமவனை ஒளித்துவைத்திருந்தாள்	**Concealed him during the space of a quarter of a year.**

EXERCISE 6TH.

And at length *through fear of his being discovered and slain, she laid him in a basket, among the flags in the river* Nile; Miriam, the sister of the child, *was placed at a distance,* to see what would become of him.

Through fear of his being discovered and slain அவனைக்கண்டுபிடித்துக்கொன்றுபோடுவார்களென்ற பயத்தினாலெ	**Dreading lest he should be seen and put to death.**

She laid him in a basket அவனைககூடையிலெ வைததாள — She put him carefully into a small vessel made of twigs.

Among the flags விழற குததுகளுககுளளெ — In the midst of the large rushes.

Was placed at a distance தூரததிலெவைதது வைககபபடடாள — Was stationed far off.

EXERCISE 7TH.

The king's daughter soon came *with her maid servants to bathe in the river*; and having found the basket was *affected with the sight of the weeping infant*, and melted into pity.

With her maid servants அவளுடையவேலைககாரிகளொடெ — In company with her female attendants.

To bathe in the river ஆறறிலெஸநானமபணண — To wash herself in the stream.

Was affected with the sight of the weeping infant இநதஅழுகிறகுழநதையைபபார்தது இரககமானாள — Was moved with compassion on beholding the crying babe.

EXERCISE 8TH.

Miriam, *who had joined herself with the attendants*, *offered to call a nurse* and being sent for that purpose, *ran with joy* for Jochebed; so the infant was happily placed *under the care of his own mother*.

Who had joined herself with the attendants அவளவேலைககாரிகளொடெசேர்நதுகொணடு — Having mingled amongst the persons that waited on her.

Offered to call a nurse ஒருதாதியை அழைததுவரடடுமாவெனறாள	Proffered her services to provide an attendant for the child.
Ran with joy சநதோஷிததோடே ஓடினாள	Hastened exultingly.
Under the care of his own mother அவனுடையசொநததாயினவசததிலே	In charge of the woman who bare him.

EXERCISE 9TH.

And *when he was sufficiently grown, was brought back* to Pharaoh's daughter, who called him Moses (which means saved out of the water,) and *had him educated, as her own son,* in the knowledge and wisdom of the Egyptians.

When he was sufficiently grown அவன போதரவாகவளர்நதபோது	At the time that he had attained fit age.
Was brought back திருமபககொணடுவரபபடடான	Was returned.
Had him educated as her own son அவளசொநதமகனபோலே அவனுககுககறபிததாள	She had him instructed as though she had been his mother.

EXERCISE 10TH.

Moses, *when he was grown to manhood*, turned his eye and heart *from the honours of the court to the afflictions of his brethren.*

When he was grown to manhood அவனுககு மனுஷததனம வநதபொது	After he had attained the age and stature of a man.
From the honours of the court அரணமனையின மகிமைகளைவிடடு	From the rank and dignity enjoyed in the kings palace.
To the afflictions of his brethren அவனுடைய சகோதரர்களின அனுபத துககு	To the sufferings under which his kindred groaned.

EXERCISE 11TH.

He therefore *frequently visited and conversed with them*; and one day *having observed* an Egyptian doing wrong and injury to an Hebrew, *he smote him and killed him.*

He frequently visited and conversed with them அவன அநேகதரம அவர்களைககணடு அவர்களிடததிலபெசினன	He very often went to see them and talk with them.
Having observed கணடு	Perceiving, seeing.
He smote him and killed him அவனை அடிததுககொனறுபொடடான	He struck him and put him to death.

EXERCISE 12th.

When Pharaoh heard this, *he sought to slay Moses:* who *upon that account* fled to Midian to Jethro, the priest *of that country*; *he afterwards married his daughter*, and lived with him as keeper of his flocks.

He sought to slay Moses மோசேயைக கொலலசசமையம பார்த துககொணடிருநதான	He watched an opportunity to put Moses to death.
Upon that account அது நிமிததியம	For that reason.
The priest of that country அநதஊர் குருககள	The minister of religion that belonged to that region.
He afterwards married his daughter பிறபாடு அவன அவருடையகுமாரததியை விவாகஞசெயது கொணடான	Subsequent to this he entered into the conjugal state with one of his female children.

EXERCISE 13th:

After several years *as he was feeding the flocks near mount Horeb, he saw a bush flaming with fire*, and yet *not in the least consumed.*

As he was feeding the flocks near mount Horeb ஓரேபபுஎனனு மலையினருகாக அவனுடைய மநதையை மேயததுக கொணடிருநதபொது	While he was attending his sheep by the hill called, mount Horeb.

He saw a bush flaming with fire ஒருசெடி தீப படடு எரியககணடான — He perceived a thick shrub burning.

Not in the least consumed கொஞசமாகிலு ஞசேதபபடவிலலை — Not at all wasted or distroyed.

EXERCISE 14TH.

While he stood in amazement at the strange sight ; a voice issued from the place, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob, ; *I have seen the oppression of my people*, and have heard their cry.

While he stood in amazement அவனதிகை ததுநினறபொழுது — During the time that he was fixed with astonishment.

At the strange sight இ நதபபுதுமையான வேடிக கையைககுறிதது — At the extraordinary spectacle.

I have seen the oppression of my people நா மநமுடையசனஙகளின கலிதிகளைககணடோம — I have witnessed the unjust calamities which my people endured.

EXERCISE 15TH.

And *I will send thee to Pharaoh, that thou mayest lead them out of Egypt:* for I will bring them *into a land flowing with milk and honey.*

I will send thèe to Pharaoh உனனைபபாரோ வெனறவரணடைககுஅனு பபுவோம	I will commission you to go to Pharaoh.
That thou mayest lead them out of Egypt நீயவர்களை எகிப்பதலைதவி டடு அழைததுககொணடு பொகுமபடிககு	In order that by thee they may be brought from Egypt.
Into a land flowing with milk and honey பாலுந தேனுமோடுகிற ஒருதேச ததுககுள்ளே	Within a country where milk and honey superabound.

EXERCISE 16TH.

Moses was no less *astonished at what he heard,* than at what he saw; and *expressed his fears* at undertaking *such an important and difficult enterprise, because he was a person of no authority or eloquence.*

Was astonished at what he heard அவனகேளவி படடதைககுறிதத் ஆசச ரியபபடடான	Was struck with amazement at the sound of the voice and what it spake.

Expressed his fears தனனுடைய பயஙகளையறிவிததான	Declared the terror of his mind.
Because he was a person of no authority or eloquence அவனதிகாரஸதனுஞ சாதுரியனுமலலாதபடியினாலெ	Since he was neither a powerful man nor an orator.

EXERCISE 17TH.

But God exhorted him to be of good courage; and promised that he would be with him, and give him ***power to work miracles*** for the deliverance of his people, and that Aaron, his brother, should go with him, ***as his speaker upon the occasion.***

God exhorted him to be of good courage நலலதயிரியமுளளவனுகச சொலவிபபாராபார் அவனுககுபபுததிசொனனுர்	The Lord incited him to dispel his fear and be bold.
Power to work miracles அரபுதஙகளைசசெயயவலலமை	Ability to perform wonders.
As his speaker upon the occasion அநதககாரியததைபபாரிபபெசுகிறவனுக	To explain his message for him when he should come before the king.

EXERCISE 18TH.

When *God in his providence appoints us to any important or arduous service*, let us not plead inability, and *confer with flesh and blood*.

In His providence அவருடைய தெயவபபிராமரிபபிலெ	During his gracious Superintendence.
When God appoints us to any important or arduous service அதிமுகம வருததமுமான ஊழியததில பராபரனநமமை நியமிககிறபோது	When we are commissioned by the Lord with any momentous and difficult employment.
To confer with flesh and blood மாஙசததையுமிரததததையும யோசனைபணணுகிறது	To consult human nature.

EXERCISE 19TH.

But *immediately prepare ourselves to do it*, and go on in the face of every possible discouragement, *trusting in that comfortable promise, My grace is sufficient for thee; for my strength is made perfect in weakness.*

Trusting in that comfortable promise அநததேறறரவுளள வாககுததததததை நமபிகெகாணடு	Confiding in that consolatory declaration.

My grace is sufficient for thee; for my strength is made perfect in weakness

என்னுடைய பெலன் பெலவீனத்துக்குள்ளிருக்கிறபடியினாலே என்னுடைய கிருபை உனக்குப்போதும்

Since my power is rendered the more complete and manifest through human infirmity, you will find my favourable support enough for the performance of your duty.

RECAPITULATION.

The sons of Jacob and their descendants in process of time, multiplied so much that the land of Goshen was filled with them. They were called Israelites, from the surname of Israel, which God had given to Jacob; and sometimes they were called Hebrews, from Heber, one of their ancestors; and afterwards Jews, from Judah. But after many years the memory of Joseph and his great services was lost; and a new king arose, who instead of protecting the Israelites, was jealous of their increasing numbers and strength, and determined by all means to reduce them to a low state. He therefore employed them, like slaves, in making bricks and building cities; and made their lives bitter with hard bondage; but the more he afflicted them, the more they multiplied and grew; at which he was so enraged as to command, that all their male infants should be destroyed as soon as they were born. A certain Hebrew woman, however, called Jochebed, having been delivered of a son, hid him for three months; and at length, through fear of his being discovered and slain, she laid him in a basket among the flags in the river Nile; Miriam, the sister of the child, was placed at a distance, to see what would become of him.

The king's daughter soon came with her maid servants to bath in the river; and, having found the basket, was affected with the sight of the weeping infant, and melted into pity. Miriam, who had joined herself with the attendants, offered to call a nurse; and being sent for that purpose, ran with joy for Jochebed. So the infant was happily placed under the care of his own mother; and when he was sufficiently grown was brought back to Pharaoh's daughter, who called him Moses; which means saved out of the water, and had him educated, as her own son, in the knowledge and wisdom of the Egyptians.

Moses, when he was grown to manhood, turned his eye and heart from the honours of the court to the afflictions of his brethren. He therefore frequently visited and conversed with them; and one day having observse an Egyptian doing wrong and injury to an Hebrew, he smote him and killed him. When Pharaoh heard this, he sought to slay Moses: who upon that account, fled to Midian, to Jethro, the priest of that country; he afterwards married his daughter, and lived with him as keeper of his flocks.

After several years, as he was feeding the flocks near mount Horeb, he saw a bush flaming with fire, and yet not in the least consumed. While he stood in amazement at the strange sight, a voice issued from the place, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob; I have seen the oppression of my people, and have heard their cry; and I will send thee to Pharaoh, that thou mayest lead them out of Egypt: for I will bring them into a land flowing with milk, and honey. Moses was no less astonished at what he heard than at what he saw; and expressed his fears at undertaking such an important and difficult enterprise, because he was a person of no authority or eloquence. But God exhorted him to be of good courage, and promised that he would be with him, and give him power to work miracles for the de-

liverance of his people; and that Aaron, his brother, should go with him, as his speaker upon the occasion.

When God in his providence appoints us to any important or arduous service, let us not plead inability, and confer with flesh and blood; but immediately prepare ourselves to do it, and go on in the face of every possible discouragement, trusting in that comfortable promise, "My grace is sufficient for thee; for my strength is made perfect in weakness."

Chapter 2nd.

THE PLAGUES OF EGYPT.

EXERCISE 1st.

When Moses and Aaron arrived at the land of Goshen, *they acquainted the elders of Israel with what the Lord had spoken*, and convinced them of the truth of it *by some miracles which he had enabled them to perform*.

They acquainted the elders of Israel with what the Lord had spoken ஆணடவர் பேசினதை அவர்கள இஸ்ரவேலுககுபபிரதானமானவர்களிடததிலறிவிததார்கள	**They made known the words of God to the chief of the Israelites.**
By some miracles which he had enabled them to perform அவருடைய அனுககிரகததைககொணடு அவர்களசெயத சில அறபுதஙகளினாலெ	**Through several wonderful works which God gave them ability to do.**

EXERCISE 2ND.

They then proceeded to Pharaoh, and in the name of the Lord *required him to let the Israelites go* into the wilderness, *that they might hold a feast unto the Lord.*

Required him to let the Israelites go இஸரவேலஎனனுமவர்களைவிடடு விடசசொலலி அவனைவேணடிககொணடார்கள	Requested of him to permit the children of Israels to depart.
That they might hold a feast unto the Lord அவர்கள கர்தததாவுககு ஒரு திருவிழாநடததுமபடிககு	For the purpose of observing a festival in honor of Jehovah.

EXERCISE 3RD.

Pharaoh however *treated the message with contempt*, and *enjoined the task masters to lay heavier burdens* upon the people.

Treated the message with contempt அநதச செயதியை அசடடையாயத தளளிபபோடடான்	Despised their errand.
Enjoined the task masters விசாரிபபுககாரர்களுககுக கடடளையிடடான	Gave the overseers command.
To lay heavier burdens upon the people அநத சனஙகளுககுபபிரயாசமானவேலையிடுமபடிககு	To increase the people's labor.

EXERCISE 4TH.

Moses and Aaron went again to the king, and *in order to prove the divine authority by which they acted, wrought some miracles before him.*

In order to prove the divine authority by which they acted தெயவ அதிகாரததினாலெ அவர்களநடததினதாகளணைபிககுமபடிககு	**That they might shew that they received commission from heaven for what they did.**
Wrought some miracles before them அவர்களமுனபாகசசில அறபுதஙகளைசசெயதார்கள	**Performed several wonderful works in their presence.**

EXERCISE 5TH.

But the Lord hardened his heart, or rather *permitted him to harden his own heart,* for *God did not make him wicked,* but *by his own continued obstinate wickedness* he brought this judgment of a hardened heart upon himself.

Permitted him to harden his own heart அவனுடைய இருதயததைககடினமபணணிககொளளுமபடியாய அவனைவிடடுவிடடார்	**Allowed him to persist in his resistance of the divine command.**

God did not make him wicked ஆணடவரவனைப பொலலாதவனாககவிலலை	The Lord did not cause him to be evil.
By his own continued obstinate wickedness அவனபணணின பிடிவாத மான துஷடததனததினாலெ	By persevering in his stubborn ungodliness of temper and conduct.

EXERCISE 6TH.

After this Moses and Aaron *turned all the water of Egypt into blood* so that the fish died, and the rivers stank; and seven days after *they brought a great plague of frogs*, which covered the whole land, *and swarmed even in the rooms and chambers of the king*.

Turned all the water of Egypt into blood எகிபதது எனகிற தேசத திலுளள சலததையெலலா மிரததமாககினார	Converted the rivers into the red fluid that runs through the veins of the bodies of animals.
They brought a great plague of frogs தவளை களாலெமிகவும உபததி ரவஙகளை வரபபணணினார கள	They caused a vast number of frogs to fill and distress the land.
And swarmed even in the rooms and chambers of the king இரா சாவின உளளறைகளிலும பளளியறைகளிலுஙகூட நிரமபவும வநதுமொயச சுககொணடது	They entered by crowds into the open and secret apartments of the royal palace.

EXERCISE 7TH.

Pharaoh seemed a little humbled, and entreated Moses ***to pray, to God for relief***; with a promise that he would permit the Hebrews to go and do sacrifice unto the Lord. But ***as soon as this plague, npon the prayer of Moses was removed***, he forgot the cause of it, and refused to fulfil his promise.

Pharaoh seemed a little humbled பெரோ கொஞசநதாழநதவனுக்க ணடான	Pharaoh appeared to be some-what abased.
To pray to God for relief இரட்சகம பெறுவத றகாக ஆணடவனைபபிரார ததிககுமபடிககு	To entreat the Lord to afford them succour.
As soon as this plague, upon the prayer of Moses, was removed மோசெயின பிரார்ததனை யினாலெ யிநதஉபததிரவம நிவர்ததியானவுடனெ	No sooner (through Moses' intercession) was the annoyance of this multitude of frogs taken away.

EXERCISE 8TH.

The Lord punished his obstinacy and falshood by sending great quantities of lice both upon man and beast; and afterwards ***swarms of pestilential flies*** which corrupted the land.

The Lord punished his obstenacy and falsehood அவனுடைய ஒடா ரததுககும அசததியததுக கும ஆணடவர் தெணட னைபணணினார்	He was chastised by the Lord for his subborness and lying.

By sending great quantities of lice both upon man and beast ஏரா ளமாகப்பேன்களை மனு ஷர்மேலிலும் மிருகங்களை மேலிலும் அனுப்பினதி னாலே	By afflicting men and all dumb animals with numerous lice.
Swarms of pestilential flies விஷமுள்ள ஈக்களி ன்கூட்டங்களை	Crowds of pernicious insects.

EXERCISE 9TH.

The king was *so affected with these grievous calamities*, as to apply to Moses for relief: *the desired relief was granted, but still Pharaoh hardened his heart.*

So affected with these grievous calamities இ ந்தக்கொடிய துன்பங்களா லே மிகவுஞ்சலித்தான்	These distressing afflictions moved him to such a degree.
The desired relief was granted கேட்கக்கொ டுக்கப்பட்டது	He obtained the succour which he had begged.
But still Pharaoh hardened his heart ஆனாலு ம் பேரோ அப்பவுமன அழு த்தத்தை விடவில்லை	Nevertheless Pharaoh would not even now dismiss his obdurate temper.

EXERCISE 10TH.

Then God sent a murrain among the cattle, **of which they almost all died ;** ***then a sickness among the people, which covered their bodies with sore boils and ulcers.***

Then God sent a murrain among the cattle அப்போ ஆண்டவர் ஆடுமா டுகளுக்குள்ளெ பெருவாரி க்காய்ச்சலை வரப்பண்ணினார்	At that time the Lord caused a dreadful disease to afflict the flocks and herds.
Then he sent a sickness among the people which covered their bodies with sore boils and ulcers பின்னுஞ் சன ங்களின் சரீரமெல்லாம் பு ண்ணாகிய பருவுஞ் சிலந்தியு மாக்ததா ணபடரும்படி யான ஒருவியாதியைய் ஞு பபிஞர்	Afterwards he visited the inhabitants with a disorder whereby painful sores and wounds were spread over them from head to foot.

EXERCISE 11TH.

Then ***dreadful storms of thunder, lightning, and hail,*** **very grievous, such as Egypt had never suffered before ; then** ***he sent innumerable locusts, which devoured all the remaining fruits of the earth.***

Dreadful storms of thunder, lightning & hail குமுறலும் மின்ன லும் கல்மழையுமுள்ள ப யங்கரமான பிசல்களை	Awful and destructive tempests when the clouds flashed with fire, burst with a loud report and sent forth rain that froze as it fell.

He sent innumerable locusts எண்ணிக்கையில்லாத் தொட்டுக்கிளிகளை அனுப்பினார்	He despatched countless devouring insects called locusts.
Which devoured all the remaining fruits of the earth அதுகள் பூமியிலுள்ள குறைபலன்களான கனிகளையெல்லாம் பட்சித்ததுகள்	That consumed every kind of vegetable that was left upon the ground.

EXERCISE 12TH.

And afterwards *a thick heavy darkness, which shut them up in their houses as prisoners,* and *fettered them with the bonds of a long night.*

A thick heavy darkness தடித்த கனமான இருள்	An impenetrable and oppressive gloom.
Which shut them up in their houses as prisoners அது அவர்களைக் காவற் பட்டவர்களைப்போல வீட்டிலேயே யடைத்துப் போட்டது	Which confined them within doors like captives.
Fettered them with the bonds of a long night அவர்களை நீடித்த இராத்திரி யாகிய விலங்கிலே போட்டு விட்டது	Bound them in a darkness like that of a night that seemed without end.

EXERCISE 13TH.

Pharaoh *could not but feel* these terrible effects of *divine vengeance*, and yet ***he still went on sinning and repenting***, and repenting and sinning; again he entreated Moses, again the plagues were removed; and again he hardened his heart.

Pharoah could not but feel பேரோ உணராமலிருக்கமாட்டான்	It was impossible for Pharaoh not to be sensible of.
Divine vengeance தெய்வக்குரோதம்	The retributive justice of God.
He still went on sinning and repenting பின்னும் அவன் பாவத்தைச் செய்கிறதும் அநுதாபப் படுகிறதுமாயிருந்தான்	He continued at one time disobeying the word of God, and at another grieving for what he had done.

EXERCISE 14TH.

How apt are men in the time of affliction, to flee to God, as their only hope and refuge; and yet upon deliverance from the danger, ***to forget their Benefactor*** and make no due acknowledgement for his mercies.

How apt are men in the time of affliction to flee to God சனங்கள் அபாயகாலத்திலே பராபரனையடைகிறதுக்கு எத்தனை துரிதமாயோடுகிறார்கள்	How very ready are people to go with speed unto the Lord, when in distress.
To forget their Benefactor தங்களுடைய உபகாரியை மறக்கிறதுக்கு	To be unmindful of Him who has bestowed favors upon them.

EXERCISE 15TH.

When distress and anguish take hold of them; *they appear to be penitent, devout, and good;* but *when their wishes are answered*, and things go on smoothly, *they see no further need of divine assistance.*

They appear to be penitent, devout and good தாஙகள பாவததுககு அநுதாபபபடுகிறவர்களும தெயவபததியுளளவர்களும நலலவர்களுமாகக் காணகிறார்கள	They seem to be contrite, or sorry for their sins.
When their wishes are answered அவர்களுடைய எணணஙகள பலிததபிறபாடு	On obtaining what they desired.
They see no further need of divine assistance பினனுந தெயவசகாயமவேணடியிருக்குமெனறு அவர்களபார்க்கிறதிலலை	They think that they no longer want the help of God.

EXERCISE 16TH.

And *their pious resolutions pass away like the early dew.* How *base and ungenerous is that temper*, which is only to be driven by fear, and *never to be won by goodness.*

Their pious resolutions pass away like the early dew அவர்களுடையபததியுளள எணணஙகள விடியறகாலததுபபனிபோலேவிலகிபபோகிறதுகள	Their determinations to live devoutly are forgotten as quickly as the moisture upon the ground is dispelled by the rising sun.

Base and ungenerous is that temper அநதக குணம நீசமானதும விதரணமிலலாததுமாயிருக்கிறது	That disposition is ignoble and illiberal.
Never to be won by goodness ஒருகாலும நனமையினாலெ குணபபடுததபபடாது	No kindness is able to move or influence it.

EXERCISE 17TH.

At last God sent down destruction upon *the first born* of the Egyptians; and there was a dreadful cry and confusion through the land; *for there was not a house in which there was not one dead.*

At last God sent down destruction கடைசியிலெ ஆணடவர பிறநதியுவை யனுபபினார	In the end the Lord visited them with death.
The first born தலைபபிளளைகளை	The eldest children, or heirs.
For there was not a house in which there was not one dead ஒருவனுஞ சாகாதிருநத வீடு ஒனறுமிலலை	There was a corpse in every habitation.

EXERCISE 18TH.

Terrified and confounded at this dreadful instance of the power of God, and *not knowing what might be the end of his anger,* Pharaoh sent hastily for Moses and Aaron.

Terrified & confounded பயநது கலஙகிககொணடு	Frightened and astonished.
At this dreadful instance of the power of God தெயவவலலமையைககாணபிககிற இநதப பயஙகரமான திஷடாநதிரததினாலெ	By the present awful example of the divine force.
Not knowing what might be the end of his anger அவருடைய கோபததினமுடிவு எனன மாமொவெனறுஅறியாமல	Ignorant of the way in which his wrath might at last shew itself.

EXERCISE 19TH.

And said, Rise up, *get you forth from among my people,* both you and the children of Israel; *take your flocks also, and your herds;* and go serve the Lord.

Get you forth from among my people நமமுடைய சனஙகளை விட டேகி அபபுறமபோஙகள	Leave, go away from my subjects and depart.
Take your flocks also and your herds உஙக ளுடையஆடடுமநதைகளை யுமாடடுமநதைகளையுஞசா யததிககொணடுபோஙகள	Lead your sheep and cattle away with you.

EXERCISE 20TH

The Egyptians indeed were so afflicted *with the plagues which God had sent,* and so glad *to get rid of* the Israelites, that *they made them many rich presents,* and gave them whatever they desired.

With the plagues which God had sent பராபரர் அனுப்பின துன்பங்களினாலே	Thro' the pestilences with which the Lord had visited them.
To get rid of நீங்கலாகிறது	To be freed from.
They made them many rich presents அவர்களுக்கு அனேகம் விலையுயர்ந்த வெகுமானம் பண்ணினார்கள்	They presented them numerous valuable gifts.

EXERCISE 21ST.

This day was commanded by the Lord to be observed for ever by the Israelites, as *a solemn festival;* and to be called the Passover.

This day was commanded by the Lord to be observed for ever இந்நாளை என்றென்றைக்குங் கொண்டாடப் பராபரர் கட்டளையிட்டார்	God ordered this day to be celebrated throughout all succeeding generation.
A solemn feast வருஷாந்தரப் பண்டிகை	A festival to be annually observed in a religious manner.

EXERCISE 22ND.

Because *when he destroyed the first born* of the Egyptians *he passed over the Israelites,* and also delivered them from their *cruel and oppressive bondage.*

When he destroyed the first born தலைபபிளளைகளையெல்லாம சிஙழுலமாக ஙனெபொது	At the time that he put to death the first begotten children.
Because he passed over the Israelites இஸரவே லரைததாணடி அபபாலப போனபடியினாலெ	Since he went by the children of Israel.
Cruel and oppressive bondage கொரேமுஙக டினமுமான அடிமைத தனம	Unfeeling and burdensome captivity.

RECAPITULATION.

WHEN Moses and Aaron arrived at the land of Goshen, they acquainted the elders of Israel with what the Lord had spoken, and convinced them of the truth of it by some miracles which he had enabled them to perform. They then proceeded to Pharaoh, and in the name of the Lord required him to let the Israelites go into the wilderness, that they might hold a feast unto the Lord. Pharaoh however treated the message with contempt, and enjoined the task-masters to lay heavier burdens upon the people. Moses and

Aaron went again to the king, and in order to prove the divine authority by which they acted, wrought some miracles before him; but the Lord hardened his heart, or rather permitted him to harden his own heart; for God did not make him wicked, but by his own continued obstinate wickedness he brought this judgment of a hardened heart upon himself. After this, Moses and Aaron turned all the water of Egypt into blood, so that the fish died, and the rivers stank; and seven days after they brought a great plague of frogs, which covered the whole land, and swarmed even in the rooms and chambers of the king. Pharaoh seemed a little humbled, and entreated Moses to pray to God for relief, with a promise that he would permit the Hebrews to go and to sacrifice unto the Lord. But as soon as this plague, upon the prayer of Moses, was removed, he forgot the cause of it, and refused to fulfil his promise.—The Lord punished his obstinacy and falsehood by sending great quantities of lice both upon man and beast; and afterwards swarms of pestilential flies which corrupted the land. The King was so affected with these grievous calamities, as to apply to Moses for relief: the desired relief was granted: but still Pharaoh hardened his heart.

Then God sent a murrain among the cattle, of which they almost all died; then a sickness among the people, which covered their bodies with sore boils and ulcers; then dreadful storms of thunder, lightning, and hail, very grievous, such as Egypt had never suffered before; then he sent innumerable locusts, which devoured all the remaining fruits of the earth; and afterwards a thick heavy darkness, which shut them up in their houses as prisoners, and fettered them with the bonds of a long night. Pharaoh could not but feel these terrible effects of divine vengeance, and yet he still went on sinning and repenting, and repenting and sinning; again he entreated Moses again the plagues were removed, and again he hardened his heart. How

apt are men, in the time of affliction, to flee to God, as their only hope and refuge; and yet upon deliverance from the danger, to forget their Benefactor, and make no due acknowledgment for His mercies! When distress and anguish take hold of them, they appear to be penitent, devout and good; but when their wishes are answered, and things go on smoothly, they see no further need of divine assistance, and their pious resolutions pass away like the early dew.—How base and ungenerous is that temper, which is only to be driven by fear, and never to be won by goodness!

At last God sent down destruction upon the first-born of the Egyptians; and there was a dreadful cry and confusion through the land; for there was not a house in which there was not one dead. Terrified and confounded at this dreadful instance of the power of God, and not knowing what might be the end of His anger; Pharaoh sent hastily for Moses and Aaron; and said, Rise up, get you forth from among my people, both you and the children of Israel; take your flocks also, and your herds; and go serve the Lord. The Egyptians indeed were so afflicted with the plagues which God had sent, and so glad to get rid of the Israelites, that they made them many rich presents, and gave them whatever they desired.—This day was commanded by the Lord to be observed for ever by the Israelites, as a solemn festival and to be called the Passover; because, when he destroyed the first-born of the Egyptians, he passed over the Israelites, and also delivered them from their cruel and oppressive bondage.

Chapter 3rd.

THE DESTRUCTION OF PHARAOH.

EXERCISE 1st.

When the Israelites had been gone some days journey, **Pharaoh,** ***being informed that they intended to leave his kingdom,*** **pursued them with a numerous army, in order to bring them back.**

When the Israelites had been gone some days journey இஸ்ராவே லனரவர்கள கொஞசநா ளபபயணமபோனபினபு	Several days after they had set out on their way.
Being informed that they intended to leave his kingdom அவர்கள தனராசசியததை விடடுப போகவெநதணிததைஅறி நதுகொணடு	Learning that it was their determination to quit his dominions.

EXERCISE 2nd.

But the Lord led His people, and protected them **in a wonderful manner;** ***for He went before them by day in a pillar of a cloud,*** **and by night in a pillar of fire to give them light.**

But the Lord led His people and protected them பாாபார்தமமுடை யசனங்களைவிடடுககொண டுபோயததரிசாததார	God conducted His subjects and was their defence.

He went before them by day in a pillar of a cloud அவர்பகலிலெ அவர்களுககுமுனபாக மெகததூணைபொலெ நடநதார் — He preceded them in the day time in the form of a cloudy column.

EXERCISE 3RD.

And *thus they marched securely by day and night.* Yet *when they were overtaken by Pharaoh* near the Red sea, and *found themselves,* as it were, *besieged by a great army behind,* and the Red sea before them.

Thus they marched securely by day and night இபபடியாக அவர்கள சாததிரையாயிரவும பகலுமாக நடநதுபொனூர்கள — In this manner they proceeded in safety night and day.

When they were overtaken by Pharaoh பேரோ அவர்களைபபினதொடர்நதுபிடிததபொது — At the time that Pharaoh came up with them.

Found themselves besieged behind by a great army பினதொடர்நதுவருகிற பெரியராணுககளின கைகளிலெ அகபபடடுககொளளவெணடுமென று அறிநதுகொணடார்கள — Saw that they were closely pressed by a large body of troops.

EXERCISE 4TH.

They distrusted the divine power, and *murmured against their leader.* But Moses at the command of God, *stretched his hand over the sea.*

They distrusted the divine power தெய்வவல்லமையை நம்பாதெபோனார்கள	They put no confidence in the strength of the Lord.
Murmured against their leader அவர்களுடையசெனாபதியின்பெரில முறுமுறுத்தார்கள	Spoke discontentedly against the person who conducted them.
Stretched his hand over the sea சமுத்திரத்தின்பெரில கையை நீட்டினார்	Spread forth his hand above the water.

EXERCISE 5TH.

And *immediately the waters were divided* and *became as a wall on the right hand and on the left,* so that there was a dry path for them, and they walked with safety to the other shore.

Immediately the waters were divided உடனெ சலமபிரிந்தது	The sea was instantly parted asunder.
Became as a wall on the right hand and on the left வலதுபாரிசத்திலும இடதுபாரிசத்திலும சுவர்பொலெ வளர்ந்தது	Arose like an inclosure on either side of them.

EXERCISE 6TH.

Pharaoh and all the Egyptians *pursued them in the same path;* but Moses again stretched out his hand, and *the sea returned to its strength;* the waters rushed violently upon them, and *not one of them escaped.*

Pursued them in the same path அநதவழி யாலெயெ அவர்களைதுர ததினார்கள	Went after them by that very road.
The sea returned to its strength சமுததிரநதிரு மபபவும வநதுகூடிபபோ சசுது	The waters became again united.
Not one of them escaped அவர்களிலொருத தனுகிலுநதபபிபபிழைகக விலலை	There was no man of their company but what perished.

EXERCISE 7TH.

The enemy said, I will pursue, I will overtake, *I will divide the spoil; my hand shall destroy them.*

The enemy said, I will pursue எதிரிசொனனான நானதுரததுவென	The foe threatened that he would follow them.
I will divide the spoil கொளளையைபபஙகிடடுக கொளளுவென	I will separate the plunder into shares.
My hand shall destroy them எனனுடைய கை அவர்களைசசஙகரிததுப பொடுமெ	By my own power shall they be annihilated.

EXERCISE 8TH.

Thou didst blow with thy wind, and the sea covered them, *they sunk as lead in the mighty waters.* Who is like unto thee, O Lord; *glorious in holiness,* fearful in praises doing wonders! *The Lord shall reign for ever and ever.*

They sunk as lead in the mighty waters வல லமைபுளள தணணீரிலெ ஈயததைபபொலெ முழு கிபபொனார்கள	They went like lead to the bottom of the rushing torrent.
Glorious in holiness ப ரிசுத்தத்திலெ மகிமையுளள	Illustrious for sanctity.
The Lord shall reign for ever and ever பரா பர் எனறெனறைககு மஆளககடவர்	God will always bear sovereign sway.

RECAPITULATION.

When the Israelites had been gone some days journey, Pharaoh, being informed that they intended to leave his kingdom, pursued them with a numerous army, in order to bring them back. But the Lord led His people and protected them in a wonderful manner; for He went before them by day in a pillar of cloud, and by night in a pillar of fire to give them light; and thus they marched securely by day and night. Yet

when they were overtaken by Pharaoh near the Red Sea, and found themselves, as it were, besieged by a great army behind, and the Red Sea before them, they distrusted the divine power, and murmured against their leader. But Moses, at the command of God, stretched his hand over the sea, and immediately the waters were divided, and became as a wall on the right hand and on the left, so that there was a dry path for them, and they walked with safety to the other shore. Pharaoh and all the Egyptians pursued them in the same path; but Moses again Stretched out his hand, and the sea returned to its strength; the waters rushed violently upon them, and not one of them escaped.

The enemy said, I will pursue, I will overtake, I will divide the spoil; my hand shall destroy them.

Thou didst blow with thy wind, and the sea covered them they sunk as lead in the mighty waters. Who is like unto thee O Lord; glorious in holiness, fearful in praises, doing wonders!

The Lord shall reign for ever and ever.

End of the Fifth Part.

PART 6TH.

Chapter 1st.

THE WANDERING IN THE DESERT.

EXERCISE 1st.

Although the Israelites had seen the great power of the Lord in the destruction of the Egyptians, and had joined in ***a song of thanksgiving for their deliverance.***

Although the Israelites had seen the great power of the Lord இஸ்ரவேல ஜனங்கள் கர்த்தருடைய மகாவல்லபத்தைப்பார்த்திருந்தும்	**Notwithstanding the children of Israel had witnessed God's invincible strength.**
A song of thanksgiving for their deliverance தங்களை விடுவித்ததற்காகத்தோத்திரம் பண்ணுதற்கான பாட்டு	**A hymn of grateful praise in consequence of their being freed from bondage.**

EXERCISE 2nd.

Yet ***they were soon forgetful of His mercies,*** and within a few days, being in want of water, ***upbraided their leader, for having brought them out of Egypt.***

They were soon forgetful of his mercies அவருடைய கிருபைகளை சீக்கிரமாய் மறந்துவிட்டார்கள்	**They were, in a short time unmindful of his act of loving kindness.**

Upbraided their leader for having brought them out of Egypt அவர்களுடையசெனுபதி எகிப்பததிலிருநது அவர்களைக கூடடிககொணடுவநததறகாக அவர்கள அவனை உதடம பிஞர்கள	Charged him who conducted them contemptuously with leading them forth from Egypt.

EXERCISE 3RD.

Their way to the land of Canaan *which God intended to give them, lay through a long wilderness*; and here whenever they were in distress or difficulties, *instead of putting their trust in God.*

Which God intended to give them ஆணடவர் அவர்களுககுககொடுகக மனசாயிருநத	That the Lord purposed to bestow upon them
Lay through a long wilderness வனாநதிரவழியாக விருநதது	Was situated along an extensive desert.
Instead of putting their trust in God அவர்கள ஆணடவனைநமபிஇருககறகு வதிலாய	To the neglect of confiding in the Lord.

EXERCISE 4TH.

They murmured with impatience. and reproached Moses. *The Almighty, however, manifested his power and goodness* frequently in their favour; *by sweetening the waters of Marah.*

They murmured with impatience ஆத்திரத்தி லெ முறுமுறுத்தார்கள	They grumbled in an angry and discontented manner.
The Almighty, however, manifested His power and goodness அப்படி யிருந்தும் சருவவல்லவர் தன்னுடைய வல்லபத்தை யும் நன்மையையுங் காண பித்தார்	Notwithstanding this, the omnipotent God shewed his might and kindness.
By sweetening the waters of Marah மாரா வென்கிற ஊரின சலத்தை யெல்லாம் தித்திக்கப்பண ணினதினாலெ	By making the streams of the country of Marah, which name signifies bitter, good and wholesome.

EXERCISE 5TH.

By causing great quantities of quails to fall among them; by sending them bread from heaven called Manna; *by bringing water out of a rock* at Rephidim.

By causing great quantities of quails to fall among them அவர்களுக் குள அனேககாடைக்குருவி ழப்பண்ணினதினாலெ	By making many large birds drop down in the midst of them.

By bringing water out of a rock கலமலையிலிருந்து தணணீரை வரபபணணினதினாலெ	By making the water flow from a stony mountain.

EXERCISE 6TH.

And *by giving them a complete victory* over the Amelekites. *Thus by a continued course of miracles,* He conducted them to Mount Sinai. This mount was a part of *the great mountain Horeb, on which Moses had attended Jethro's flocks.*

By giving them a complete victory அவர்களுக்குக்குறைவறச்செயததை கொடுததினாலெ	By enabling them to conquer.
Thus by a continued course of miracles இபபடி இடைவிடாமலச் செயத அறபுதஙகளினாலெ	In this manner without ceasing to perform wonderful works.
The great mountain Horeb, on which Moses had attended Jethro's flocks மோசெ சீத்ரோ எனகிறவனின மநதைகளை மெயததுககொணடிருநத ஓரேபபுஎனகிற பெரிய மலை	The lofty hill, called Horeb, where Jethro's sheep were fed by Moses.

EXERCISE 7TH.

But was distinguished, upon the return of Moses, by the name of the Sinai, on account of the bush, which stood on it, in which the Lord had appeared unto Moses in a flame of fire.

But was distinguished upon the return of Moses by the name of Sinai ஆனால மோசெ தி ருமபிவருகிறபொது சயி னையெனற நாமததால பிரபலிததிருநதது	Was rendered eminent after Moses came back by being called Sinai.
On account of the bush which stood on it அதி னமெலெ நினற செடியி னிமிததியம	In consideration of the thick shrub that grew upon it.

RECAPITULATION.

ALTHOUGH the Israelites had seen the great power of the Lord in the destruction of the Egyptians, and had joined in a song of thanksgiving for their deliverance; yet they were soon forgetful of His mercies, and within a few days, being in want of water upbraided their leader, for having brought them out of Egypt. Their way to the land of Canaan, which God intended to give them, lay through a long wilderness; and here, whenever they were in distress or difficulties, instead of putting their trust in God, they murmured with impatience, and reproached Moses. The Almighty, however, manifested his power and goodness frequently in their favour;—by sweetening the waters of Marah;—by causing great quantities of quails to fall among them;—by sending them bread from Heaven called Manna;—by bringing water out of a rock at

Rephidim; and by giving them a complete victory over the Amalekites. Thus by a continued course of miracles, He conducted them to Mount Sinai.

This mount was a part of the great mountain Horeb, on which Moses had attended Jethro's flocks; but was distinguished, upon the return of Moses, by the name of Sinai, on account of the Bush, which stood on it, in which the Lord had appeared unto Moses in a flame of fire.

Chapter 2nd.

THE LAW GIVEN FROM MOUNT SINAI.

EXERCISE 1st.

The Israelites *had not long pitched their camp* before Mount Sinai, when *the glory of the Lord appeared upon the mountain with thunder and lightning and the sound of a trumpet.*

Had not long pitched their camp அவர்களுடை யபாளையம வெகுநாளிருந இயிருக்கவில்லை	A short time after they had fixed their tents.
The glory of the Lord appeared upon the mountain with thunder and lightning and the sound of a trumpet ம லையினமேலிற பராபரனு டைய மகிமை குமுறல மின்னலெக்காள இசையோ டேயுந தோன்றிற்று	The divine splendour was seen on the hill, and it was accompanied by thunder, lightning and a trumpet's sound.

EXERCISE 2ND.

And God, *having called Moses to the top of the mount, made a covenant with the Israelites,* that if they would obey His voice, they should be *a peculiar treasure unto Him above all people.*

Having called Moses to the top of the mount மோசேயை மலையினுச்சியிலழைத்து	After desiring Moses to come to the summit of the hill.
Made a covenant with the Israelites இஸ்ரவேலெனகிறவர்களோடே உடன்படிக்கைபண்ணினார்	Entered into an agreement with the children of Israel.
A peculiar treasure unto Him above all people அவருக்குஎல்லாரையும் விடமேன்மையானபொக்கிசம்	More precious in His sight than every other nation.

EXERCISE 3RD.

He then gave them the Ten Commandments, which contain the sum and substance of the moral law, written on stone ; the tables were the work of God, and *the writing was the writing of God* graven on the tables.

He then gave them the ten commandments which contain the sum and substance of the moral law அப்பொழுது அவர் சன்மார்க்கத்துக்குத்தக்க ஞாயப்பிரமாணத்தின் சாரமாய்த்தொகுப்புமடங்கியிருக்கிற பத்துக்கற்பனைகளை அவர்களுக்குக்கொடுத்தார்	Afterward they received from Him those ten precepts which comprise all the instructions that were necessary for the regulation of their conduct.

The writing was the writing of God அந்த எழுத்து பராபரனுடைய எழுத்தாயிருந்தது

The letters were written by the Lord.

EXERCISE 4TH.

The first teaches, That *there is but one God*, and that *we are to worship Him alone, and have him for our God.*

There is but one God ஒரே ஆண்டவரிருக்கிறார்

We are to worship Him alone and have Him for our God நாமவனை மாத்திரம்வணங்கிஅவர்தாம நமக்குக்கர்த்தரென்றுநினைத்துக்கொள்ளவேணும்

There are no more Gods than one.

It is our duty to adore Him only and to esteem and reverence no other Lord but Him alone.

EXERCISE 5TH.

The second teaches, That *we are not to worship God in an unworthy manner, by bowing down to a picture or image*, or making any representation of Him; and consequently, that *we are to worship Him in spirit and in truth.*

We are not to worship God in an unworthy manner நாம பராபரனை அபாத்திரமானவிதமாகசேவிக்கொள்ளப்படாது

We ought not to adore the Lord in a way unbecoming His majesty.

By bowing down to a picture or image படத்துக்குஞ் சுரூபத்துக்கு முன்பாகக்குனிந்து வணங்கிறதினாலெ

By prostrating ourselves before any painted or carved resemblance.

We are to worship Him in spirit and in truth நாமவனை ஞானமாகவு மெய்யுமாயத்தொழுவெணும்

It is our duty to adore Him sincerely, and with the whole heart.

EXERCISE 6TH.

The third forbids all oaths, not only perjury, but common swearing and using the holy name of God upon trifling occasions, and without a becoming seriousness and reverence.

The third forbids all oaths மூன்றாவது சகல ஆணைகளையும் விலக்குகிறது

The third commandment prohibits every kind of false swearing, and blasphemy.

Not only perjury but common swearing பொய்ச்சத்தியமுந் தூஷணமுமான ஆணைகளும்

Impious and vulgar irreverence to God as well as taking oaths falsely.

And using the holy name of God upon trifling occasions அற்ப காரியங்களுக்காக ஆண்டவருடைய பரிசுத்தநாமத்தை யெடுக்குதல்

And employing the Lord's sacred denomination on affairs of little moment.

EXERCISE 7TH.

The fourth directs us to rest from all labour and lay aside all worldly business on the sabbath day; and to keep it holy by reading and meditation, by public and private prayer.

The fourth directs us to rest from all labour and lay aside all worldly business on the sabbath day நாலாவ து ஒயவுநாளிற சகலவேலை யையுமவிடடு இளைபபாற வுமலோகக்காரியங்களைவெ லலாம நிறுததிவைககவும கடடளையிடுகிறது

We are required by the fourth commandment, to cease from work and discontinue every temporal occupation on the Sunday.

EXERCISE 8TH.

The fifth That we should honour and obey, love and comfort our parents; and behave with proper respect to all who have a lawful authority over us.

The fifth, that we should honour and obey, love and comfort our parents அஞ சாவது நாமநமமைபபெ றறொரைககனைபபடுததவும கீழபபடியவும அனபுவை ககவும திருததிபணணவுங கறபிககிறது

We are taught by the fifth commandment, to reverence and pay obedience to our father and mother: to regard them with affection and to console them.

And behave with proper respect to all who have a lawful authority over us நமமுடைய நிலுளளபமானவதிகாரமுள ள சகலருககுந தகுமான மரியாதையோடேநடநது கொளளவும

Also to conduct ourselves with becoming regard towards all our rulers and superiors.

EXERCISE 9TH.

The sixth That we should not wilfully and unlawfully take away the life of any person, nor do any kind of hurt to others, nor bear any malice or hatred in our heart, *but study, on the contrary to live peaceably with all men.*

The sixth, that we should not wilfully and unlawfully take away the life of any person ஆறிவது நாம ஆனகாரமு மனனிதருமாய ஒருததனை யும வதைசெயயலாகாதெ னறு கறபிககிறது

By the sixth commandment we are taught, that it is our duty to refrain from killing any one by design, or violence, contrary to the law of God.

But study, on the contrary, to live peaceably with all men அது ககுவதிலாய நாமசகலரொ டெயும சமாதானமாயவா சமபணணிககவனமாயிரு ககவேணும

To endeavour rather to be at amity with every one.

EXERCISE 10TH

The seventh, That we should keep ourselves in temperance, soberness and chastity, avoiding all indecencies of behaviour and conversation and ***whatever has a tendency to corrupt and defile the mind.***

The seventh that we should keep ourselves in temperance, soberness and chastity ஏழா வதுநாமமிதததையுமசொ ஸததபுததியையும மரியா தையையுமகைககொணடு நடக்கக்கடனா யிருக்கிறது	We learn from the seventh commandment, that it is our duty to use moderation in all things, to avoid intoxication and obscenity.
Whatever has a tendency to corrupt and defile the mind மனதை அசுததிபணணவுமகெடுகக வுமயேறறதெனனவணெடா	Every thing that is calculated to vitiate and pollute the understanding and the heart.

EXERCISE 11TH.

The eighth, That we should not deprive any person of his right and property, either by force or fraud ; but should be just and honest in all our dealings, & ***give to every man his due.***

The eighth that we should not deprive any person of his right and property either by force or fraud எடாவது யாதாமொருவனுடைய ஆ ஸததியையும சுதநதரததை யும பலவநததிலாவது வஞசகததிலாவது எடுத துககொளளவேணடாமெ னறு நமககுககறபிககிறது	We are instructed in the eighth commandment not to wrong any one of what may be due to him, or his wealth, whether by violence or deception.

Give to every man his dueசகலருக்குஞ்செலுத்த வேண்டியதைச்செலுத்து

Render unto all men that to which they have a just claim.

EXERCISE 12TH.

The ninth, That we should not injure the reputation of others, either by false evidence in the court of justice, or by slander, backbiting, and tale bearing, in common conversation.

The ninth that we should not injure the reputation of others, either by false evidence in a court of justice or by slander, backbiting and tale-bearing in common conversation ஒன்பதாவது ஞாயஸ்தலத்திலே பொய் சாட்சியினாலாவது வார்த்தைகளைப்பேச்சிலே நிந்தனைபுறணி இதுகளினாலாவது மற்றவர்களுடைய கீர்த்தியைப்பாழாக்கிவிசைப்பண்ணாமலிருக்கிறது

The ninth commandment teaches us, not to wound other men's characters, by accusing them unjustly in the public place where justice is administered, or by privately traducing them and publishing every little story to their prejudice.

EXERCISE 13TH.

The tenth forbids all unlawful wishes and unjust desires; **and is a fence and security to the other commandments, by directing us not to envy what others enjoy but** ***to be fully contented with our state and circumstances.***

The tenth forbids all unlawful wishes and unjust desires பததா வது அனனீதமான கோறி கைகளும ஞாயக்கேடா ன இசசைகளுமாகிய எல லாததையுமவிலககுகிறது	The last command prohibits every illegal, unrighteous, and covetous inclination.
To be fully contented with our own state and circumstances நமககு ணடாயிருககிறசொததலதி தி திருவாகததோடே முழு துநதிருததியாயிருகக	To be entirely satisfied with our situation and condition in the world.

EXERCISE 14TH.

Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Lord have mercy upon us ஆணடவரே எஙகளை பேரிலிரககமவையும	Be compassionate towards us, O God.
And write all these thy laws in our hearts, we beseech thee! உமமு டைய இநத ககறபனைகளை யெலலாமெஙகளிருதயஙக ளிலெழுத தேவரீரை வேண டிககொளளுகிறோம	And we intreat of thee to imprint every one of these commandments which thou hast given, upon our minds.

EXERCISE 15TH.

The Almighty was pleased to deliver also to Moses *several directions for the better government of the people*, and *to establish what is called the Ceremonial Law*.

Several directions for the better government of the people மனிஷ சாதிகளை நேததியாய ஆளு கிறதுககொதத அனேகங கடடளைகள	Many instructions how to rule the nation in a superior manner.
To establish what is called the Ceremonial Law சடஙகுகளுககடுதத ருசயபபிரமாணததை யே ஏபடுததவும	To institute that part of religion which consisted in external observances.

EXERCISE 16TH.

He commanded him to erect a tabernacle for public worship, and gave him particular instructions *concerning the building and the utensils thereof;*

He commanded him to erect a tabernacle for public worship அவர் பொதுவானபூசைககு ஒரு திவவியஸதலம யேறபடுத துமபடிககு அவருககுதத ரவுகொடுததார்	He gave him orders to fix a large tent for the people to assemble in for devotion and other religious services.
Concerning the building and the utensils thereof கடடடததையும அதினதடடுமுடடுகளையு ஙகுறிதது	Regarding the form and materials of the fabric and the implements belonging to it.

EXERCISE 17TH.

Concerning the *office of High Priest* and the separation of the Levites for *the performance of divine service;* and concerning *the burnt offerings and sacrifices.*

Office of High Priest பிரதானகுருக்களுததியோகம	The duties belonging to the chief of the priests.
The performance of divine service தெயவபபணிவிடையை நிறைவேறறுதல	The celebration of sacred worship.
The burnt offerings and sacrifices தகனபபலியும செபவேததியமும	Oblations of which the whole were consumed by fire, and other offerings.

EXERCISE 18TH.

There was a material difference between the moral and the ceremonial law; the former was far more excellent and valuable than the latter.

There was a material difference between the moral and the ceremonial law சனமாரககததுககடுதத ஞாயபபிரமாணததுககும சடஙகுகளுககடுதத ஞாயபபிரமாணததுககும விசேஷமானபேதம உணடாயிருநதது	The laws which enjoined the performance of good actions, and those that regarded outward observances varied from each other.

The former was far more excellent and valuable than the latter முனனையது பினனையதைவிட அதிக சிரெஷ்டமும எணணபபடததகக துமாயிருநதது

The first mentioned was superior in every point of view, to that mentioned last.

EXERCISE 19TH.

The moral law is in its own nature good and excellent, and carries with it an intrinsic obligation; ***it is invariable, and must continue the same for ever.***

The moral law is in its own nature, good and excellent சனமாரகததுககுததருாயபபிரமாணம சுபாவததில உததமமும சிரேஷ்டமுமுளளதா யிருநதது

The law of works is of itself admirable and of great worth.

It is invariable and must continue the same for ever அது வேறுபடாம லெனறெனறைககும நிலைததிருககவேணடும

It will always remain as it now is, and cannot undergo any change.

EXERCISE 20TH.

But the ceremonial law received *all its efficacy, and all its power of obliging*, merely *from its being positively commanded.*

All its efficacy and all its power of obliging பலவாநதமாய நடததுகிற அதின எலலா அதிகாரமும வலல்மையும	The full force and authority which it has, to command obedience.
From its being positively commanded அது நிசசயமாகக்கடடளையிடபபடடிருககிறபடியினாலெ	Because it was absolutely enjoined.

EXERCISE 21ST.

It was only of a temporary nature, and given to a peculiar people; *it was the shadow of things to come*, and to continue no longer than *till the substance actually appeared.*

It was only of a temporary nature அது நிலையிலலாத தனமையுளள தாயெயிருநதது	It was to continue in force but for a time.
It was the shadow of things to come வருங காரியததின சாயையாயிருநதது	It merely represented what would appear and transpire in after ages.
Till the substance actually appeared அப பொருள மெயயாயததோ றறபபடுகிறவரைககும	Until the meaning was fully developed.

EXERCISE 22ND.

The end and use of it was, partly *to distinguish the Jews* and as it were, *fence them against the idolatry of the neighbouring nations.*

To distinguish the Jews யூதர்களைக்குறிப்பிடுப்பிரித்தற்காக	To make a difference between the children of Israel and other nations.
Fence them against the idolatry of the neighbouring nations அடுத்ததேசத்தாரினவிக்கிரக ஆராதனையைநீக்கி அவர்களைக்காப்பாற்றுதற்காக	Preserve them from the paganism of the people that surrounded them.

EXERCISE 23RD.

Partly *by their purifications and washings to remind them of purity of heart*, and oblige them more strongly *to the practice of all moral duties.*

By their purifications and washings to remind them of purity of heart அவர்களுடைய சுசிகளினாலும் ஸ்நானங்களினாலும் இருதய சுத்தியை அவர்களுக்கு ஞாபகப்படுத்துதற்காக	To cause them, by the acts of cleansing and the oblations which they performed, to remember, that the affections and thoughts should be free from sinful corruption.
To the practice of all moral duties சன்மார்க்ககடமைகளை அப்பியசிக்க	To the virtuous and relative obligations which they owed to each other.

EXERCISE 24TH.

But chiefly, by their offerings and sacrifices, *to cherish a lively faith and hope in that great Deliverer*, whose soul should be made an offering and sacrifice for sin, *The Law was a schoolmaster to the Jews to bring them unto Christ.*

To cherish a lively faith and hope in that great Deliverer அநதபபெரிய இரட்சகர்பேரில சுவையுளள விசுவாசமும நமபிககையுமுணடாககுமபடிககு	To nourish an active confidence and assurance in the mighty Redeemer.
The law was a schoolmaster to the Jews to bring them unto Christ யூதர்களைககிறிஸ்துவணடையிலசேர்ககுமாயபபிரமாணம ஒருவாததியாராகவிருநதது	The Mosaic institutions acted as a leader to guide the Israelites to the Saviour.

RECAPITULATION.

The Israelites had not long pitched their camp before Mount Sinai, when the glory of the Lord appeared upon the mountain with thunder and lightning and the sound of a trumpet; and God, having called Moses to the top of the mount, made a covenant with the Israelites, that if they would obey His voice, they should be a peculiar treasure unto Him above all people. He

then gave them the Ten Commandments, which contain the sum and substance of the moral law, written on stone; the tables were the work of God, and the writing was the writing of God, graven on the tables.

The first teaches, That there is but one God, and that we are to worship Him alone, and have Him for our God.

The second teaches, That we are not to worship God in an unworthy manner; by bowing down to a picture or image, or making any representation of Him; and consequently, that we are to worship Him in spirit and in truth.

The third forbids all oaths, not only perjury, but common swearing, and using the holy name of God upon trifling occasions, and without a becoming seriousness and reverence.

The fourth, directs us to rest from all labour, and lay aside all worldly business on the Sabbath day; and to keep it holy by reading and meditation, by public and private prayer.

The fifth, That we should honour and obey, love and comfort our parents; and behave with proper respect to all who have a lawful authority over us.

The sixth, That we should not wilfully and unlawfully take away the life of any person, nor do any kind of hurt to others, nor bear any malice, or hatred in our hearts; but study, on the contrary, to live peaceably with all men.

The seventh, That we should keep ourselves in temperance, soberness and chastity, avoiding all indecencies of behaviour and conversation, and whatever has a tendency to corrupt and defile the mind.

The eighth, That we should not deprive any person of his right and property, either by force or fraud; but

should be just and honest in all our dealings and give to every man his due.

The ninth, That we should not injure the reputation of others, either by false evidence in a court of justice, or by slander, backbiting, and tale-bearing, in common conversation.

The tenth forbids all unlawful wishes and unjust desires; and is a fence and security to the other commandments, by directing us not to envy what others enjoy, but to be fully contented with our own state and circumstances.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee!

The Almighty was pleased to deliver also to Moses several directions for the better government of the people, and to establish what is called the Ceremonial Law, He commanded him to erect a tabernacle for public worship, and gave him particular instructions concerning the building and the utensils thereof; concerning the Office of High-priest, and the separation of the Levites for the performance of divine service; and concerning the burnt offerings and sacrifices.

There was a material difference between the moral and the ceremonial law; the former was far more excellent and valuable than the latter. The moral law is in its own nature good and excellent, and carries with it an intrinsic obligation; it is invariable, and must continue the same for ever. But the ceremonial law received all its efficacy, and all its power of obliging, merely from its being positively commanded; it was only of a temporary nature, and given to a peculiar people; it was the shadow of things to come, and to continue no longer than till the substance actually appeared. The end and use of it was, partly to distinguish the Jews, and, as it were, fence them

against the idolatry of the neighbouring nations; partly, by their purifications and washings, to remind them of purity of heart, and oblige them more strongly to the practice of all moral duties; but chiefly, by their offerings and sacrifices, to cherish a lively faith and hope in that great Deliverer, whose soul should be made an offering and sacrifice for Sin. The law was a schoolmaster to the Jews to bring them unto Christ.

Chapter 3rd.

THE WANDERING IN THE DESERT CONCLUDED.

EXERCISE 1st.

When Moses had delayed for several days, to come down out of the mount (for he continued there forty days and nights) ***the people required Aaron to make them some gods,*** **and they prevailed upon him to form a golden calf as a god for them, to be the object of their worship, and their guide and conductor.**

When Moses had delayed, for several days, to come down out of the mount மோசெயெ
னபவர் மலையை விடடிறஙகி
றெழுவர வெகுநாளதாமதித
தபினபு

After Moses had tarried a long while without descending from the mountain.

The people required Aaron to make them some gods சனங்கள் த ங்களுக்குச்சில சுவாமிகளை உண்டாக்க ஆரோனென்ப வனை வேண்டிக்கொண்டா ர்கள்

Aaron was requested by the multitude to form and set up some idols for them to worship.

EXERCISE 2ND.

How weak and blameable was Aaron, in yielding to the importunity of the people, and becoming a partaker of their sin. Yet, alas! how apt are we all to give way to the humour and opinion of the company we keep, even against the light of our minds, and the conviction of our conscience! *The fear of man bringeth a snare, but whoso putteth his trust in the Lord, shall be safe.*

How weak and blameable was Aaron in yielding to the importunity of the people சனங்களுடைய அலட்டுக் காக ஆரோன் ஒத்துக்கொ ண்டதிலே அவனென்ன புத்தியீனனும் நிந்திக்கு மானவன்

How little strength of mind did Aaron shew, and how deserving was he of censure for thus doing as the multitude required him.

The fear of man bringeth a snare, but whoso putteth his trust in the Lord, shall be safe மனிஷனுடைய பயம ஒரு வலையாயிருநது ஆனால கர்தநாவினிடததில நமபிககை வைககிறவன சொஸதமாயிருபபான

While in dread of our fellow creatures, we are in danger of being drawn into sin; whereas, if we confide only in God, we shall remain secure.

EXERCISE 3RD.

As they were paying adoration to their new idol, and singing and dancing round it, Moses came down from the mountain ; and was so exceedingly moved with anger at their behaviour that he threw down the tables of the law, which he had in his hand, and brake them.

As they were paying adoration to their new idol, and singing and dancing round it, Moses came down from the mountain அவர்கள தஙகள புதுவிககிரகததுககுப பூசைசெலுததி அதைசசுறறிப பாடிககொணடும ஆடிககொணடுமிருககையில மோசே மலையிலிருநது இறஙகிவநதார்

Moses descended from the hill whilst they were worshipping the image that had been newly made, and circumambulating it with song and dance.

EXERCISE 4TH.

He then destroyed the image, and commanded the sons of Levi to slay those who had been principally, guilty of this idolatry. He afterwards returned to the Lord and made intercession for Aaron and the people: *the Lord was pleased to forgive their wickedness;* and commanded Moses to write the Ten Commandments on two tables of stone.

He then destroyed the image and commanded the sons of Levi to slay those who had been principally guilty of this idolatry அபபொ அவாநதசசுருபததைத யுடைதது விககிரக ஆராத னைககுததலைமையாயிருந தகுறறவாளிகளைசசஙகரித துபபோட லேவி எனறவ ருடைய குமாரர்களுககுக கடடளையிடடார்	After that he broke the idol in pieces, and ordered the Levites to put to death the chief instigators to this worshipping of images, instead of the only true God.
The Lord was pleased to forgive their wickedness அவர்களுடைய அககிரமததைத மனனிகக ஆணடவர் சிததமானர்	God condescended to pardon the crime which they had committed.

EXERCISE 5TH.

The people however soon gave way to the natural corruption of their hearts; they offended God again and again, and many of them suffered the just effect of their obstinacy and impiety. *Nadab and Abihu were consumed by fire from heaven,* for disregarding the fire of the Lord upon the altar, and bringing common fire into the tabernacle, which he commanded them not.

The people however soon gave way to the natural corruption of their hearts ஆகிலும உடனெசனஙகள தஙகளுடையசுபாவகெடுதலுள்ள இருதயததினபடியெநடந தார்கள	Notwithstanding what God had done, the multitude yielded almost immediately to their inbred inclination to vice and rebellion against divine laws and authority.
Nadab and Abihu were consumed by fire from heaven ஆகாசததிலிருநது விழுநத அககினியினாலெ நாதா எனறவனும அபியு எனறவனும அழிநதுபோனார்கள	Fire came from above and destroyed both Nadab and Abihu.

EXERCISE 6TH.

Many were destroyed at a place called Taberah (that is a burning, because the fire of the Lord burnt amongst them) on account of their impatient repinings, *Many died of a plague at Kibroth Hataavah (that is the graves of lust) because they complained of their food, and lusted for flesh to eat. One man was stoned for blasphemy*; another was stoned for breaking the sabbath; and Miriam was stricken with leprosy for murmuring against Moses.

Many died of a plague because they complained of their food, and lusted for flesh to eat. அனேகர் தஙகளபோசனததைக்குறிதது முறையிட்டபடியினாலெயும மாமிசததினன ஆசையுளளவர்களாயிருநதபடியினாலெயும பெருவாரி நோயினாலிறநதுபோனார்கள	Numbers, discontented with what God had sent them to eat; and desiring animal food, perished by a pestilence that was sent among them.
One man was stoned for blasphemy ஒருமனுஷன தெயவததைததூஷிணிததினாலெ கலலெறியுணடு மாணடுபோனான	They put one person to death by casting stones upon him, for taking the name of God in vain.

EXERCISE 7TH.

When they had proceeded farther in the wilderness, and drew near to Canaan, *Moses sent twelve men to take a view of the land and its inhabitants;* who brought back an evil report, saying: The land eateth up the inhabitants thereof, and *all the people are giants,* and we were in our own sight but *as grasshoppers.*

Moses sent twelve men to take a view of the land and its inhabitants அபபூமியையுமதின குடியானவர்களையுஞ்சோதி கக மோசெயெனறவர் ப னிரணடுபேரை யனுபபி னார்	A dozen individuals were ordered by Moses to go and examine the state of the country, and the character and appearance of the people that dwelt therein.
All the people are giants அநதசசனஙகளெலலா ம ராடசதர்கள	Every one of the inhabitants is above the ordinary size of men.
As grasshoppers வெட டுகிளிகளைபோலெ	Like the small insects that hop among the grass.

EXERCISE 8TH.

The Israelites were so disheartened and terrified with this account, that they again reproached Moses, and resolved to go back into Egypt. *God was highly displeased with them for this contumacy and hardness of heart.*

The Israelites were so disheartened and terrified with this account இந்தச்சமாசாரத்தினிமித்தி யம இஸ்ரவேலென்றவர்கள மிகவும மனகிளக்கரித்துப பேரயத்திலடைந்தார்கள

This report discouraged and alarmed the children of Israel to such a degree.

God was highly displeased with them, for this contumacy and hardness of heart பரா பரர் அவர்களுடைய முரு ட்டுத்தனத்துக்கும இரு தய அழுத்தத்துக்கும அ வர்களைபெரில நிரமபவும தாஙகலாயிருந்தார்

Their obstinacy and obduracy greatly incensed the Lord against them.

EXERCISE 97TH.

And declared, that *for a punishment they should wander in the wilderness forty years*, and that none of the people, who were above twenty years of age, except Joshua and Caleb, should go into the land of Canaan; *the land flowing with milk and honey*, and abounding with all good things.

For a punishment they should wander in the wilderness forty years தெணடனையாக அவர்கள நாறப்து வருஷமவனாகரு ம வனாந்தாததிலெ அலைந து திரியவேணும

Their chastisement should be, to roam about the desert for the space of two score years.

The land flowing with milk and honey பாலுந தேனும வழிநதோடுகிற தேசம

That country which superabounded with rich and sweet nutriment.

EXERCISE 10TH

They were distrustful of that power and goodness, which had been so often and so wonderfully manifested in their favour; and despaired of getting possession of that land, which God had promised to give them. So it is with us in our way to the heavenly Canaan: *our lusts are the enemies which oppose our entrance.*

They were distrustful of that power and goodness, which had been so often and so wonderfully manifested in their favour அவர்களுக்குததயவாக அனெகந்தரமிகவு மாசசரியமாய வெளிப்படுததியிருந்த வல்லமையையும நன்மையையும நம்பாதவர்களாயிருந்தார்கள

They confided not in that might and kindness which they had experienced so frequently, and in such remarkable ways, to their advantage.

Our lusts are the enemies which oppose our entrance நமமுடையபொலலாத இசசைகள பகையாளிகளபோலெ நாம பிரவேசிககிறதைததடுககிறது

Our evil passions rise up in hostility to our entering in.

EXERCISE 11TH.

And we are apt, like the Israelites, to look upon them as giants, and upon ourselves as grasshoppers. But *be strong in the Lord, and go forth in the power of His might;* in cheerful dependance on His victorious aid, bid defiance to all your enemies, and *labour with renewed diligence and vigour to enter into the complete and eternal rest of God,* that you may not fall after the same example of unbelief and disobedience.

Be strong in the Lord and go forth in the power of His might கர்த்தாவை நம்பிப்பலப்பட்டவருடைய அதிகாரவல்லமையிலெ வெளியெ போங்கள	Place your unshaken confidence in God and advance, relying on His Almighty arm.
Labour with renewed diligence and vigour to enter into the complete and eternal rest of God கர்த்தாவினுடைய நித்திய சவுக்கியத்துக்குட்பிரவேசிக்க புதிதாக்கின ஊக்கத்தோடேயும் பெலத்தோடேயும் பிரயாசைப்பட்டுங்கள	Strive with redoubled assiduity and strength to go into the Lord's habitation of perfect and everlasting peace.

EXERCISE 12th.

Afterwards Korah, one of the heads of a tribe, and many other persons of considerable dignity, *upbraided* Moses and Aaron, *for lifting themselves above the congregation,* and excluding others from any share of honour and power.

Afterwards Korah one of the heads of a tribe பிறபாடு ஒருகோததிரததி ன தலைவனாகிய கோருவெ னறு ஒருவன	Subsequent to this, a principal man of one of the families of Israel, named Korah.
To upbraid அதடடுகிறது	To urge with reproach.
For lifting themselves above the congregation சபையாருககுமேலா க அவர்களதஙகளைததாமெ உயர்ததிககொணடபடியினாலெ	Because they exalted themselves over the assembly of the people.

EXERCISE 13th.

And attempted by a seditious tumult to deprive them of their authority, and to take the priesthood upon themselves. But their rebellion was punished in a wonderful manner; for *the earth opened under them, and they, and all that belonged to them, went down alive into the pit, and the earth closed upon them.*

And attempted, by a seditious tumult, to deprive them of their authority கலகமான அமளி யினாலெ அவர்களுடைய அ திகாரததைதவெயடுததுபபொ ட வகைபார்ததார்கள	And endeavoured by a turbulent commotion to take from them their influence and power.

The earth opened under them, and they, and all that belonged to them, went down alive into the pit, and the earth closed upon them அவர்களுக்குக்கீழெ பூமிவெடித்து அவர்களும அவர்களோடெ சேர்நதவர் களெல்லாரும பாதாளத்தி லுயிரோடெ யிறங்கினபிற பாடு அவர்களைப்பூமிமூடிக் கொணடது

The ground beneath their feet clave asunder, when both themselves and their families, fell while living into the abyss, and the ground, joining together again, shut them in.

EXERCISE 14TH.

The Israelites then wandered up and down from place to place, and *in the sandy deserts of Kadesh, they murmured for water. Moses therefore struck a rock, and it poured forth streams before them.*

In the sandy deserts of Kadesh they murmured for water காதேஸ் எனகிற மணற் பூமியுள்ள வனாந்தரத்தில தணணீர்வே ணடி அதறகாக வெறுத்துக் கொணடார்கள்

They expressed discontent because, when in the wild and uninhabited country about the town of Kadesh, which was a sandy soil, they had no water to drink.

Moses therefore struck a rock, and it poured forth streams before them அதுக்காக மோசெ யெனபவர் ஒருபாறையைய டித்தார் அது அவர்களுக்கு முனனெ நீரோடததைப பொழிந்தது

In consequence of which Moses smote a stony mountain and the water gushed out abundantly in their presence.

EXERCISE 15TH.

But upon this occasion *Moses and Aaron neglected to give the glory of the miracle to God, and assumed the honour and power of it in some degree to themselves, at which God was so highly offended, that he declared that they should not enter the land of Promise.*

Moses and Aaron neglected to give the glory of the miracle to God. and assumed the honour and power of it, in some degree, to themselves மோசெ-
யும ஆரொனும அறபுதத்
தின மகிமையைப பராபர
னுககுச செலுததாமல அ
தை நடததினவலலமையும
கனமும கொஞசம தஙக
ளுககுரியதெனறு நினைத
தாரகள

Aaron and Moses, instead of glorifying the Lord on account of this extraordinary act, took partly to their own persons the praise and the strength of performing it.

At which God was so highly offended that He declared that they should not enter the land of Promise அதற
காகப பராபரன மிகவும தா
பஙகொணடு அவரகளுககுத
தம பணணபபட்ட சீமையி
லே பிரவேசிககககூடாதென
று திருவுளமபறறினார

The Lord was, thereby greatly displeased, and, as a punishment, denied them the pleasure of going into the country which He had engaged to give to the seed of Abraham.

EXERCISE 16TH.

From thence the people journeyed to Mount Hor, where Aaron died; **and being refused by the king of Edom to pass through his country, and *in want of provisions, they again rebelled against Moses.***

From thence the people journeyed to mount Hor, where Aaron died அவிடததிலிருநதுசனஙகள ஆர் எனற மலைககுப்பய ணமாயபபோனார்கள அங கெ ஆரோன மரிததுப போனான	**The Israelites travelled from that place to the hill called Mount Hor; at which mountain Aaron expired.**
In want of provisions they again rebelled against Moses அவர்கள தினபணடஙகளிலலாமை யினாலெ பினனுமமோசே யினிடததிலககலகஞசெய தார்கள	**Once more they rose up tumultuously in opposition to Moses, because they had no food.**

EXERCISE 17TH.

For which crime God sent fiery serpents among them, by whose bites many were destroyed; **but upon their humility and repentance, *He commanded Moses to hang a brazen serpent upon a pole:*** **and *the wounded persons, by looking upon it, were healed.***

For which crime God sent fiery serpents among them, by whose bites many were destroyed அநதரோகததுககாக ஆணடவரவர்களுககுள ளொளளிவாயசசறபஙகளை யனுபப அதுகளின கடியினாலெ அனெகமபேர் மாணடுபொனார்கள

To punish the said offence, snakes of a very fierce and venomous description came, at the Lord's command, into the midst of the people, and killed many persons by biting them.

He commanded Moses to hang a brazen serpent upon a pole ஒரு கமபததினெபெரிலெ ஒரு வெணகலசசறபததைத தூககுமபடியாயமோசெசகு அவர் கடடளையிடடார்

Moses was ordered by the Lord to suspend upon a long staff, a snake made of brass.

The wounded persons, looking upon it, were healed காயமபடடபேர்கள அதைதயெறெடுததுபபார்த ததினாலெ சொஸததமாய பபோனார்கள

Those who were bitten grew well in consequence of their fixing their eyes upon the brazen image.

EXERCISE 18TH.

What a lively emblem was this of Him, who offered Himself a sacrifice upon the cross; and upon beholding whom, with true repentance and faith, the wounded conscience obtains pardon and peace!

What a lively emblem was this of Him, who offered Himself a sacrifice upon the cross இதுசிலுவையினமெலத னனைததானெபலியிடவ ருககு எபபேர்பபட வெ ளியரஙகமான திஷடாநதர மாயிருநதது

How striking a type was here presented of that Person, who sacrificed His own body on the tree.

Upon beholding whom, with true repentance and faith the wounded conscience obtains pardon and peace உ ணமையான அநுதாபத தொடெயும நமபிககை யொடெயும அவனைபபா ர்ககிறததினாலெவியாகுலப படடமனமமனனிபபையும உபசாநததையுமஅடையும

If any one, whose mind is distressed by the recollection of past sins, looks upon the said Person with sincere contrition and belief, he will receive forgiveness and tranquillity of soul.

EXERCISE 19TH

After several marches and encampments, they arrived at mount Pisgah, and *having gained several victories over the Amorites, proceeded to the plains of Moab.*

After several marches & encampments they arrived at mount Pisgah அனெகநதரமபபண மபணணிபாளையம இறங கின பிணபு பிஷககா எனனு மலையிலவநது செர்நதார்கள

Having completed many marches, during which they often pitched their tents, they arrived at the hill called, mount Pisgah.

Having gained several victories over the Amorites, proceeded to the plains of Moab ஆமொ ரயிடடொணாவர்களைஅமொ கநதாருசெயிதது மோவா பளணகிழ சமறுணவெளிக ளுககுபபோறுர்கள

After they had frequently conquered the descendants of Emer, they pursued their journey to the flat and open country inhabited by the Moabites.

EXERCISE 20TH.

Balak the king of Moab, terrified at their approach, sent for the prophet Balaam to curse them in a solemn manner; but when he came, *the prophetic Spirit of God over-ruled his intentions to curse, and caused him to bless them.*

Balak the king of Moab, terrified at their approach, sent for the prophet Balaam to curse them in a solemn manner மோவாப தேசததின இராசாவாகிய பாலாக் எனறவர் அவர்கள வருவதைககணடுததிகிலடைநது அவர்களைததெயவபததியாலசசபிகக பாலாமெமனறு தீர்ககதெரிசியை வரவழைததார்

The Moabitish monarch, named Balak, dispatched messengers to fetch Balaam who was a certain foreteller of future events, that he might, with a religious appearance, pronounce on them the execration of God; for the king was alarmed when he saw how near they advanced to his dominions.

The prophetic Spirit of God over-ruled his intentions to curse, and caused him to bless them அவர்களைச்ச பிக்கப்போன அவனுடை யயெண்ணத்தைத் தப்பராபர ருடைய தீர்க்கதெரிசன மான ஆவி தடுத்து அவர்க ளை ஆசீர்வதிக்கும்படி செ யவிச்சுது

His design of pronouncing a malediction was restrained by the Lord's Spirit of prophecy, which influenced him to utter a blessing upon them.

EXERCISE 21st.

At length Moses being one hundred and twenty years old, and knowing that the time of his death drew near, set before the people the repeated mercies and commands of God, and exhorted and pressed them, both by promises and threatenings, *to a faithful and constant obedience.*

At length Moses being one hundred and twenty years old, and knowing that the time of his death drew near, set before the people the repeated mercies and commands of God க்கடைசியில மோசெ நூற் றிருபது வயதிருந்து தன் னுடைய மரணகாலமடுத ததென்று அறிந்து கர்த்தா அனெகந்தரம் கொடுத்த அனுக்கிரகங்களையும் கட ளைகளையும் சனங்களுக்கு வெளிப்படுத்தினார்

At last; when Moses had attained the age of 120, and began to perceive the speedy approach of the end of his days, he recounted in the hearing of the Israelites, all the Lord's precepts and the numerous instances He had given them of His compassion and love.

And exhorted and pressed them to a faithful and constant obedience உண்மையும் இடைவிடாததுமான கீழ்ப்படிதலைக்குறித்து அவர்களுக்குக்கண்டிப்பாகப்புத்தி சொன்னார்	And urged and incited them, by every possible motive, to be steadfast and sincere in the performance of their duty.

EXERCISE 22ND.

After which *having taken (from the top of Mount Pisgah) a view of the country of Canaan, which the Lord had promised to the posterity of Abraham*, and which they were soon to take possession of, *he died in peace, and was translated into the heavenly Canaan, that better country, where are rivers of pleasure, and joys for evermore.*

Having taken a view of the country of Canaan, which the Lord had promised to the posterity of Abraham ஆபிராமின சந்ததிக்காகப்பராபரன் வாக்குக்கொடுத்த கானானென்ற தேசத்தைப்பார்த்து	After he had looked from a distance, at that land that was called the land of Canaan, and which God had engaged to give to Abraham's descendants.

He died in peace, and was translated into the heavenly Canaan, that better country where are rivers of pleasure, and joys for evermore அவர் உபசாந்தத்தோடேமரித்துத்தினப நதிகளும் நித்தியசந்தோஷங்களும் உண்டாயிருக்கிற பரம கானானென்னு அந்த நேத்தியான தேசத்துக்குக் கொண்டுபோகப்பட்டார்

He departed this life in tranquillity and was removed to that land which is far superior to the earthly Canaan, even to heaven itself, wherein unceasing happiness will be enjoyed, and streams of delight will flow for ever, like inexhaustible rivers.

RECAPITULATION.

When Moses had delayed, for several days, to come down out of the mount, (for he continued there forty days and nights,) the people required Aaron to make them some gods; and they prevailed upon him to form a golden calf, as a god for them, to be the object of their worship, and their guide and conductor. How weak and blameable was Aaron in yielding to the importunity of the people, and becoming a partaker of their sin! Yet, alas, how apt are we all to give way to the humour and opinion of the company we keep, even against the light of our minds, and the conviction of our consciences! The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe. As they were paying adoration to their new idol, and singing and dancing round it, Moses came down from the mountain; and was so exceedingly moved with anger at their behaviour, that he threw down the tables

of the law, which he had in his hand, and brake them. He then destroyed the image; and commanded the sons of Levi to slay those who had been principally guilty of this idolatry. He afterwards returned to the Lord and made intercession for Aaron, and the people: the Lord was pleased to forgive their wickedness; and commanded Moses to write the Ten Commandments on two tables of stone.

The people however soon gave way to the natural corruption of their hearts; they offended God again, and again, and many of them suffered the just effect of their obstinacy and impiety. Nadab and Abihu were consumed by fire from heaven, for disregarding the fire of the Lord upon the altar, and bringing common fire into the tabernacle, which he commanded them not. Many were destroyed at a place called Taberah (that is, burning, because the fire of the Lord burnt amongst them) on account of their impatient repinings. Many died of a plague at Kibroth Hattaavah (that is, the graves of lust) because they complained of their food, and lusted for flesh to eat. One man was stoned for blasphemy; another was stoned for breaking the Sabbath; and Miriam was stricken with leprosy for murmuring against Moses.

When they had proceeded farther in the wilderness, and drew near to Canaan, Moses sent twelve men to take a view of the land and its inhabitants; who brought back an evil report, saying: The land eateth up the inhabitants thereof, and all the people are giants, and we were in our own sight but as grasshoppers. The Israelites were so disheartened and terrified with this account, that they again reproached Moses, and resolved to go back into Egypt. God was highly displeased with them for this contumacy and hardness of heart; and declared, that for a punishment they should wander in the wilderness forty years, and that none of the people, who were above twenty years of age, except Joshua

and Caleb, should go into the land of Canaan; the land flowing with milk and honey, and abounding with all good things.

They were distrustful of that power and goodness, which had been so often and so wonderfully manifested in their favour; and despaired of getting possession of that land, which God had promised to give them.—So it is with us in our way to the heavenly Canaan; our lusts are the enemies which oppose our entrance; and we are apt like the Israelites, to look upon them as giants, and upon ourselves as grasshoppers. But be strong in the Lord, and go forth in the power of His might; in cheerful dependance on His victorious aid, bid defiance to all your enemies, and labour with renewed diligence and vigour to enter into the complete and eternal rest of God, that you may not fall after the same example of unbelief and disobedience.

Afterwards Korah, one of the heads of a tribe, and many other persons of considerable dignity, upbraided Moses and Aaron, for lifting themselves above the congregation, and excluding others from any share of honour and power; and attempted by a seditious tumult to deprive them of their authority, and to take the priesthood upon themselves. But their rebellion was punished in a wonderful manner; for the earth opened under them, and they, and all that belonged to them, went down alive into the pit, and the earth closed upon them.

The Israelites then wandered up and down from place to place, and in the sandy deserts of Kadesh, they murmured for water. Moses therefore struck a rock, and it poured forth streams before them: but upon this occasion Moses and Aaron neglected to give the glory of the miracle to God, and assumed the honour and power of it in some degree to themselves, at which God was so highly offended, that He declared that they should not enter into the land of Promise.

From thence the people journeyed to Mount Hor, where Aaron died; and being refused by the king of Edom to pass through his country, and in want of provisions, they again rebelled against Moses: for which crime God sent fiery serpents among them, by whose bites many were destroyed; but upon their humility and repentance, he commanded Moses to hang a brazen serpent upon a pole: and the wounded persons, by looking upon it, were healed. What a lively emblem was this of Him, who offered Himself a sacrifice upon the cross; and upon beholding whom, with true repentance and faith, the wounded conscience obtains pardon and peace!

After several marches and encampments, they arrived at mount Pisgah, and having gained several victories over the Amorites, proceeded to the plains of Moab. Balak, the king of Moab, terrified at their approach, sent for the prophet Balaam to curse them in a solemn manner; but when he came, the prophetic Spirit of God over-ruled his intentions to curse and caused him to bless them.

At length Moses being one hundred and twenty years old, and knowing that the time of his death drew near, set before the people the repeated mercies and commands of God, and exhorted and pressed them, both by promises and threatenings, to a faithful and constant obedience. After which having taken (from the top of Mount Pisgah) a view of the country of Canaan, which the Lord had promised to the posterity of Abraham, and which they were soon to take possession of, he died in peace, and was translated into the heavenly Canaan, that better country, where are rivers of pleasure, and joys for evermore.

FINIS.